

Zion's Herald

1200 1
WEDNESDAY, NOVEMBER 28, 1900



Bishop J. M. Thoburn

Will preside at Forward Movement Conference in Boston Dec. 3 and 4;
and at Worcester, Dec. 6 and 7.

EL. MORR.

H-O

In Norway—home of mighty Thor,
Where rigors belt, and tempests roar;
'Tis said the gleeful winds that blow
Adown the steeps of gleaming snow,
Shout merrily to those below:
H-O, H-O, H-O, H-O.

The bending firs, no longer mute,
Bow to the boisterous salute;
And wave their branches to and fro,
As through the spires the breezes blow,
And blithely come and blithely go:
H-O, H-O, H-O, H-O.

Down to the lowlands swell the strains,
Where housewives, with their busy pains,
Stir, in the fagot's cheerful glow,
The gift that makes their youngsters grow,
And blithely ladie to and fro
H-O, H-O, H-O, H-O.

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THE HOME DEPARTMENT

REV. THOMAS B. NEELY, D. D.

The Home Department of the Sunday-school is a new departure in Sunday-school work, but it is a feature that has come to stay. It is composed of those who cannot, or for any reason do not, attend the regular sessions of the Sunday-school. It is made up of individuals who agree to devote a half-hour a week to the study of the Sunday-school lesson. This half-hour may be during the week, but, if possible, it should be on the Sabbath day. The study may be by the individual alone, or in a family, or, in sparsely settled rural regions, in a neighborhood class.

It is not an independent organization, but is a department of the Sunday-school and under the same government. The pastor, superintendent, or other persons may secure the members. The direct administration of the department calls for a department superintendent and a number of visitors. The visitors are not to teach, but to keep the members of their sections supplied with literature and to receive the contributions of the individual members.

To meet the needs of this new movement a new quarterly, called the *Bible Study Home Department Quarterly*, has been prepared. In order to supply the departments in time for the January work, orders should be sent at once to Eaton & Mains, New York, or to Jennings & Pye, Cincinnati. The *Sunday School Journal* and *Bible Student's Magazine* will also be used in the Home Department, and it is hoped that either one or both will be used in every Home Department in the Methodist Episcopal Church. The Sunday-school can furnish the literature, and the contributions from the Home Department will more than cover the expense.

The *Home Department Quarterly* for January will give all necessary particulars in regard to the formation and conduct of this new section of the Sunday Bible School.

The Home Department will strengthen the Sunday-school, and aid the pastor and church in many ways. Every Sunday-school should have a Home Department, and every Home Department should be supplied at once with the *Bible Study Home Department Quarterly*, or the *Sunday School Journal* and *Bible Student's Magazine*.

Why Not Have a Reunion?

REV. B. C. WENTWORTH.

In 1867 the members of the Maine Conference extended an invitation to the members of the East Maine Conference, in session at Wiscasset, to enjoy a day of reunion at Bath, the seat of the Maine Conference, which was accepted, and all feasted together, socially, mentally, and dietetically. Next spring the two Conferences are to open on the same date. Clinton is to be the seat of East Maine Conference, and while we received a hearty invitation to go to Waterville, we voted to go to Yarmouth. This vote, on motion of Rev. A. S. Ladd, was reconsidered, and the place of the next Conference was referred to a commission of five. Now why not plan to go to Waterville in 1901, and let Yarmouth wait just one short year, and allow us to have another reunion at the opening of the century? Clinton and Waterville are in close proximity. We have twenty members in Maine Conference who have been members of East Maine, while there are five men in East Maine who were once members of the Maine Conference. We usually adjourn on Monday morning. Why not plan for the reunion Monday afternoon and evening? I am sure the members of the East Maine Conference, with their wives, will gladly accept our invitation.

Berwick, Nov. 22.

Think of It

Think of a quarterly conference composed of persons who do not take a religious paper of any description! The writer found such a conference last year, and put the body to a vote. Not a subscribing soul among them! And they will never see this paragraph unless some more progressive private loans them this copy of the *Midland*. And yet those same officials clamored for the sending of a certain preacher to serve them! It would be funny if it were not something else. — *Midland Methodist*.

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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Krueger in France

Last Thursday President Krueger landed at Marseilles from the Dutch cruiser *Gelderland*. There can be no mistake about the enthusiasm with which he was received by the people. How much of this enthusiasm was due to French sympathy with the Boers, and how much to hatred for the British, it is impossible to determine. There are many who regret that the old man should have been quite so outspoken in his denunciation of Great Britain; and the assurance that the Boers would continue fighting till the last one of them was slain, loses something of its force from the action of the President himself. He must needs know that his mission to Europe will be a fruitless one. Germany has already declared that the British conquest of the Transvaal will be approved; Russia has turned a deaf ear to the cry for help; France has forbidden any political demonstration; and none of the other Powers will espouse the lost cause. Inasmuch as Great Britain has not notified the Powers officially of her annexation of the Transvaal, President Krueger will be received as a foreign sovereign traveling incognito, at least while he remains in France. The thought of what he has made Great Britain pay for something she might have won in time without war, may soothe the feelings of Oom Paul, but that appears to be about all the satisfaction he is likely to get.

Surplus instead of Deficit

Secretary Gage estimated that the deficit for the year ending June 30, 1901, would be about \$18,000,000; the present indications are that there will be a surplus of about \$35,000,000. This increase of revenue has come chiefly from the war taxes laid in 1898. These taxes have been collected with very little friction; have involved less hardship and very little inconvenience. The special points where objection has been collected have been in the stamps placed on bank checks, express receipts and telegrams. It is understood that the Ways and Means Committee is already at work on a plan to reduce these war taxes from \$20,000,000 to \$30,000,000 a year, and several different parties are urging that the reduction be made in their interests. The brewers are specially

emphatic, and will have a strong lobby in Washington this winter. There is no doubt but that a very large majority of the people of the United States prefer that the beer tax should be the last to be reduced. There will be a very strong temptation to allow the taxes to remain as they now are and to find some way to prevent a surplus. This would not be difficult; there is a difference of opinion whether it would be advisable or not.

Violation of Treaty Rights

The Sultan of Turkey has not yet paid the long overdue indemnity for the destruction of mission property, in spite of frequently renewed demands, and he has now refused to grant an exequatur to a United States consul at Harpoot. It is said that such action is a violation of specific treaty rights, and the consul whom President McKinley appointed has been directed to proceed to establish the consulate. The *Kentucky*, on her way to Manila through the Suez Canal, has been ordered to Smyrna, and it is not at all unlikely that she has been sent to a Turkish port in order to remind the Sultan that the United States will not tolerate such action on his part.

Voting in Mississippi

The success that Mississippi has attained in eliminating the Negro vote is apparent from the latest returns of the national election. The population of the State is 1,551,372, and the official returns show that only 59,103 votes were cast, of which 51,706 were for Bryan. The census of 1890 credited Mississippi with 1,289,600 inhabitants, and at the national election of 1888 they polled 115,785 votes. As there were eleven thousand more votes cast four years ago than were cast this year, the State must have voted for Bryan with great reluctance, or else the inhabitants have a system of primaries that approximates perfection. Mississippi has seven representatives in the Lower House of Congress, elected by an average vote of 7,385; Minnesota has the same number of representatives, but they were elected by a vote four times as large.

Vigorous Oklahoma

Eleven years ago there was a reservation of 38,715 square miles of land sacredly protected as the hunting-grounds of some Indian tribes. It yielded no profit and it made no progress; but when the latest national census was taken there were 398,245 inhabitants settled on these long-wasted prairies, 77,000 children in the schools, and \$42,982,414 worth of property in sight of the tax assessors. In thrift, industry and progress Oklahoma breaks the record. There are six States in the Union whose population is less than that of Oklahoma;

Delaware has only one-half and Wyoming only one-fourth as many inhabitants. Moreover, she has made an excellent record in maintaining order and in the protection of life and property. Naturally she is not content to remain a Territory, with only a single delegate in Congress, and will knock with a steady hand at the door of the Union during the coming session. It will occasion no surprise if the next Congress contains the names of two senators and two representatives from the new State of Oklahoma.

American Shipping

The shipbuilding industry is the last to recover from the effects of the Civil War. Even now only nine per cent. of all our vast foreign trade is carried on in American bottoms; while we are paying the enormous sum of \$165,000,000 in freight charges to the owners of ships sailing under other flags than ours. In the coastwise trade (from which vessels of other nations are excluded) we have no less than 4,838,145 tons of shipping out of a total aggregate tonnage of 5,164,839 tons. The tonnage is larger than in any other year since the war, but there is a widespread feeling that American exports should be delivered much more largely in American bottoms. To help bring about this desirable state of things, a vigorous attempt will be made to induce Congress to pass a law authorizing the payment of liberal subsidies to ships engaged in the foreign trade. It is estimated that within five years after the passage of such an act at least \$55,000,000, which now goes to the owners of foreign ships, will be expended for the benefit of American workingmen. The people of the United States have very pronounced objections to everything in the shape of subsidizing, but the policy of adding to our transportation facilities on land by liberal appropriations might well be extended to the ocean traffic with the promise of immediate and substantial returns.

Wool Clip for 1900

During the four years since the restoration of the duty on wool the number of sheep in the country has increased from 36,464,405 to 40,267,818, and the wool clip for the present year is estimated at 118,223,120 pounds of scoured wool—an increase of 16,445,291 pounds over the clip of 1899. In this increase of 10 per cent. in the number of sheep the East has had but an exceedingly small share. Eleven States in the far West (North and South Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon and California), and the two Territories of New Mexico and Arizona, have made a net increase of almost 23 per cent. It is in these States and Territories that

the ranches are the largest and the most profitable, and it is noticed that it was in this same part of the country that the number of sheep increased during the free wool period. The abnormal supply of wool that was brought into the United States immediately before the restoration of the duty has had its effect on prices up to the present time and demoralized the market. This supply is said to be nearly exhausted, and the owners of sheep ought to get better returns next year.

Steel Industries in the South

It is not alone in its manufacture of cotton and its production of coal that the South is rapidly coming to the front. In another very important industry it is making rapid and substantial progress — the manufacture of iron and steel. One of the largest concerns devoted to this industry is located in Tennessee. Its managers worked with such persistence, energy and success that they have not only built up a large trade in the domestic market, but they have already developed an important export trade in both iron and steel. The growth has been so rapid and the earnings have been so large that its common stock is now paying 8 per cent. dividends. Only a few weeks ago this stock was selling for \$50 a share; last week it sold at \$72; and it is now rumored that its development has so far progressed that it will hereafter work in harmony with the Carnegie interests. The same company has a valuable coal trade, and it is developing this branch in connection with its iron and steel manufactures. Very few corporations have made more remarkable progress than this one. It is only one of many indications that the South is fully awake to the importance of developing its natural resources. If it be true that the supply of iron in the Lake region is showing signs of becoming exhausted in a comparatively few years, it is probable that Tennessee may soon become one of the great centres of the iron and steel industry in the United States.

Impaired Eyesight in Children

Some recent tests of the eyes of children in the public schools of Chicago, on a large scale, have revealed the fact that the keenness of vision is less than two-thirds normal in about one-third of the total number. It is claimed that this has been brought about very largely by paying too little attention to the lighting of the rooms set apart for the use of children in the primary grades, and also by parents sending their children to school before they were old enough to stand the strain. As the age varies greatly in different children, it will be difficult to secure improvement at this point. Another interesting fact in this connection is that the percentage of impaired eyesight is much greater in pupils who have the reputation of being dull and refractory. Doubtless school children are often charged with dullness when they are placed at a disadvantage because of the condition of their eyes; other children make fun of them, and they show their resentment by disobedience or neglect. As every year spent in the school room diminishes the acuteness of vision in all cases of impaired eyesight, it will be seen under what disadvantages

many pupils labor in securing an education. Parents and school boards have been negligent in the past, but many newly discovered facts render them without excuse. Much more attention is due the eyes than has ever yet been given.

Zuyder Zee to be Driven Back

Ever since the great inundation of 1282, by which more than 100,000 persons lost their lives, plans have been discussed for reclaiming a large portion of the lands now covered by the Zuyder Zee (South Sea). Forty years ago investigations undertaken by the Government declared that the work was feasible, and that \$50,000,000 would cover the expense. The estimates have now grown to \$80,000,000, and the work will probably cost \$100,000,000. Elaborate plans were submitted several years ago, and early in 1899 it was reported that the work would soon begin. Last week the States General considered a new bill submitted by the cabinet, and possibly Queen Wilhelmina's reign may see the work finished. The plan involves the construction of a sea-wall twenty-five miles long. After that four enormous sluices will drain the territory, and at the same time furnish deep-water channels for intercommunication. The area to be reclaimed is about half that of Rhode Island, and it is estimated that the work may be completed in thirty years. Eight years will be consumed in building the great sea-wall.

Industrial Casualties

The British newspapers have been investigating the number of accidents to persons engaged in industrial pursuits in Great Britain, and appear to have reason for the charge that many manufacturers, mine operators and other employers of labor are negligent to the point of criminality. In a single year there were 4,308 persons killed and 89,042 injured while engaged in their regular work for industrial concerns. The number of persons employed was 5,416,043, so the proportion is not as large as it seems. Comparing the casualties among their number with the casualties among the soldiers in South Africa, it seems that in that war one in every twenty-seven was killed and one in every fifteen was wounded; while of the employees of industrial establishments one in every sixty was killed and one in every 1,260 was wounded. These figures certainly prove that additional precautions are needed to insure the safety of workmen.

Victoria Nyanza to be Surveyed

It is only about forty years since Speke discovered Victoria Nyanza, the second largest lake in the world. His map of the lake was full of errors, but this was due to the fact that he was obliged to base his statements on the information which he received from the natives. Later, Stanley made a boat journey around the coasts; if he had not cut across lots out of sight of land one day he would have given us a fairly good map, but on that day he missed an important prolongation of the lake. Thompson, another explorer, corrected some of Stanley's errors, and the survey from the railroad confirmed Thompson's report; then

Father Schynse gave us a map that lasted for two years; when Baumann, equipped with better surveying instruments, produced a more accurate delineation of the coast line. Thus little by little our knowledge of the lake has been advanced, one explorer following another, each reporting new discoveries, correcting some of the mistakes of his predecessors, and committing blunders of his own. When it is remembered that it was about four hundred years after the discovery of America before the United States coasts of the Great Lakes were trigonometrically surveyed, it will be seen what progress we have made in this kind of work, now that we are promised a detailed and accurate map of Nyanza, whose very existence was unknown fifty years ago.

Increase in Mineral Wealth

The total value of all the minerals produced in the United States during the year 1899 amounted to \$876,008,946, while the average annual production from 1890 to 1898, inclusive, was \$618,286,510. Much of the increase in the value of the product in 1899 was due to the high prices prevailing, and to the enormous demands for pig iron and copper. So marked was the increase in price that lead yielded \$2,000,000 more in 1899 than in 1898, although there was a decrease of six per cent. in the amount produced; and the value of crude petroleum advanced more than \$20,000,000, while the production increased only about four per cent. The gold mines yielded \$71,055,400, which is about ten per cent. more than the yield for the previous year. For the first time in twenty years the value of the metallic products exceeded that of the non-metallic. The change in their relative values between 1898 and 1899 exceeded \$89,000,000. The mining industry is increasingly active, and values continue to advance.

Events Worth Noting

The census returns show that Rhode Island is the most densely populated State in the Union.

Since the passage of the new currency law, 348 national banks have been organized.

Justice Maddox of the New York Supreme Court has decided that an absolute divorce granted in Massachusetts to a resident of New York has no force in the latter State. This decision emphasizes the need of uniform divorce laws throughout the country.

The schooner *Polly*, built in 1805, and said to be the oldest vessel flying our flag, was wrecked, during the recent gale, at North Brooksville. She was a privateer during the war of 1812, and came off victorious in several engagements.

The stone fortress at Pinaurau, thirty-five miles from Manila, was stormed by a thousand American troops last week, and the insurgent chief, Geronimo, with several hundred of his followers, was driven out of that part of Luzon.

Secretary Hay has addressed another note to the Powers pointing out the difficulties of inducing China to execute the summary punishments heretofore demanded, and suggesting an exchange of views as to a better basis for treating with China.

THE LOVE OF SOULS

THE law of cause and effect holds good in spiritual things. The spiritual condition of every person is due to some adequate cause. When the heart is aglow with love and devotion, certain laws have been applied to the individual life to produce it. If the fires have gone out and love has turned to ashes on the altar of the heart, there is cause for it. The spiritual world is not a world of freaks and fancies. Banish forever the thought that a revival of religion can be brought about by pulling wishbones or by resorting to the arts and tricks of the conjurer.

We are in great perplexity and agony over the problem of a religious revival that shall win the masses to Christ and bring them into the church. The statistics have at last risen up in judgment to condemn us. They have driven us into the inquiry room. What is the cause of the spiritual dearth that has struck us? It is not far to seek nor hard to find. We have extolled the heroism of our spiritual ancestry, but have not coveted the power of the Holy Ghost which made them great. We have become too self-centered. We have been asking favors of God and recognition of the public in consideration of our great numbers and the great usefulness of our fathers.

A self-centered church can never be used to win souls. "He that saveth his life shall lose it; he that loseth his life, for My sake, shall save it." That is the law. There is no escape from it. We may call it a harsh, severe law; but it will not change by calling it names. A church that will freely pour out its life into the community, in self-forgetting love of the unsaved, will save souls. The price is high, and no counterfeit coin will pass over God's counter. If Christians crave other things more than souls, God will give them the desire of their hearts, but send leanness into their souls.

The Forward Movement will be a fact when preachers and people are filled with the Holy Spirit. If we wrestle with God until self has been crucified and the love of souls has become a consuming passion, the revival will be on. Love finds a way or makes one.

All devices to catch the public eye are but makeshifts that affront God and reveal our spiritual poverty to the world. God will bless us and use us when we desire to be a blessing more than we desire to be blessed.

SECRET OF TRUE ENJOYMENT

ONE of our modern writers, who gets very near to the heart of life, has classed enjoyment, or happiness, among the moral virtues, and says that it is one of those spiritual graces that go to make up the *beauty* of holiness. We all know what a charm, what a winning quality, happiness lends to Christian character. It certainly does enrich it on the beautiful side. We are drawn to happy Christians; we are repelled by those who are sad and gloomy. To be a full and rounded Christian, a truly missionary Christian, in the sense of unconsciously winning others to the better life, one needs to reflect constantly the joy and peace and hope with

which the Gospel of Jesus Christ overflows.

To know the secret of happiness, therefore, the secret of true, abiding enjoyment and delight in life, is not only permissible for the Christian, but becomes a Christian duty. Upon knowing this secret depends, in large measure, the winning power of each child of Christ, the power that goes with him and goes out of him, as he moves among men, to draw others into the sunshine and peace of the Gospel of the Son of God.

This secret of happiness is a very simple thing, after all, if we could only accept it in its simplicity. It is as simple and direct as a straight line. As a poet has quaintly said,—

"Straight is the line of duty,
Curved is the line of beauty.
Follow the one, and thou shalt see
The other ever following thee."

This line of duty is the straight path to happiness. Or, to use another figure, it is the threshold of all happiness. We cannot enter into any kind of joy without passing over it.

Those of us who have sometimes tried to be happy by taking forcibly and willfully the course or the thing we wanted, neglecting or defying duty to get it, know just what sort of happiness we have gained by that method of snatching at good things. It is a poor, miserable, disappointing, embittered enjoyment at best—more often a positive distress and unhappiness to us. The fruit that hung so temptingly above us, proves to be only apples of Sodom that crumble to dust in our mouths. We learn then that there is no such thing as unrelated happiness, no such thing as happiness condensed into outward form of any kind, which we have only to get hold of in order to enjoy. Happiness does not consist in things at all, but in those moods of the soul in which we take hold of things and use them. Steal enjoyment, and it will poison you. Earn it, and it will feed your soul with sweetest delight.

In every human heart there is a little chemist who tests everything with reference to its moral quality. His name is conscience; and it is upon his verdict altogether that we have to depend for our knowledge and appreciation of happiness. If conscience says that such and such a course is right and full of pure enjoyment for us, we shall find happiness in it. If conscience forbids it, though we may disobey and snatch what we covet, we will find no comfort or satisfaction in it. Happiness is so related to duty, to righteousness, to obedience, that it escapes us like a will-o'-the-wisp unless we seek it under these conditions.

Obedience to Christian duty is the secret of Christian happiness. Whatever conflicts with Christian duty can be only a source of remorse and distress. The worldly pleasure, so tempting in itself, snatched in defiance or disregard of our duty to Christ, will inevitably prove one of the most painful and regrettable experiences of life. On the other hand, the simplest, apparently slightest enjoyment, if accepted with the sanction and approval of conscience, will disclose undreamed-of possibilities of delight. The pure, unclouded pleasure of enjoyment sanctioned by duty often amounts to a kind of rapture, which

we cannot explain otherwise than by the sunshine of God's approval falling upon it.

How true it is, then, that the line of beauty—which is, morally, the line of happiness—does follow us only when we are following the line of duty. Duty goes first, and happiness follows after it. To do right, at all times and in all ways, is the sovereign secret of enjoyment. And the happiness which we realize in this way is holy and enduring, such happiness as incorporates itself into character, and adds to it the attractive, winning quality of sunshiny Christianity.

PERSONALS

— In a letter just received from Bishop Hartzell he says: "My dear wife and our youngest son have settled themselves in a little farmhouse nine miles from Cincinnati, where she hopes by great quietness to regain her shattered health during the coming year. Pray for her! I expect to sail for Africa the latter part of December."

— E. Ryerson Young, Jr., on the editorial staff of the *Christian Guardian*, Toronto, Canada, writes under date of November 23: "We have greatly enjoyed the visit of Professor Bowne. He gave us three lectures on Wednesday and Thursday, Nov. 21-22. They were delivered in connection with the Conference of the Theological Union, and were not only masterly in thought and eloquence, but greatly appreciated by the large audience that assembled to hear them. The conference was held in the beautiful chapel of Victoria University. This visit has been so profitable that many of us will hope that we shall be permitted to see others of your ranks at some of our future conferences."

— Secretary W. P. Thirkield made a brief visit to Boston last week in the interest of the Society which he so ably and faithfully represents. In a letter received from him at Cincinnati since his return, he says: "I was delighted with the generous response that I met to my quiet appeals for contributions to our debt during my recent visit to Boston."

— The *New York Times* contains an announcement concerning the officers of the Salvation Army in New York that has produced a sensation. That paper is responsible for the allegation that leading officers have been smitten with a mania for speculation in mining stocks, and gives names and stocks, with specific detail. It is stated that Col. Brewer, editor of the *War Cry*, is "prominent" among those who have dabbed in mining securities, and it appears on examination that he is "local manager of the Great Republic Gold Mining Co., with offices at 220 Broadway." Twenty or more other prominent officers in the Army are named. We record these facts with unfeigned grief, because where the commercial spirit enters, the altruistic and genuinely religious spirit departs. It was never so painfully true of Christian disciples as it is today, that they "cannot serve God and mammon." We do not throw any stones at the Salvation Army, for this same commercial spirit has only recently wrecked several of our own promising ministers.

— Lieut.-Governor Bates has demonstrated again that he is a phenomenal vote-catcher. In the recent election, for instance, while Bryan carried Boston by 8,000, and Paine, the Democratic candidate for governor, leads Crane by 3,000, Bates was actually elected over Mr. O'Donnell, his competitor on the Democratic ticket. Mr.

Bates has again shown that he holds a place of unrivaled confidence among the loyal voters of this Commonwealth.

— Rev. Dr. W. A. Quayle, of Indianapolis, Ind., has been appointed to Grand Avenue Church, Kansas City, Mo.

— Dr. J. E. C. Sawyer is to preach on the occasion of the reopening of the Pratt Memorial Church, Rockland, Me., Dec. 9.

— Rev. L. H. Dorchester, of the People's Temple, attended the meeting of the National City Evangelization Union at Allegheny, Pa., last week.

— Rev. Geo. K. Morris, D. D., of Epworth Memorial Church, Cleveland, O., recently addressed the Pastors' Union of that city on the subject of "Personal Magnetism."

— Rev. M. C. B. Mason, D. D., secretary of the Freedmen's Aid and Southern Education Society, will deliver the Emancipation Day address at Claflin University, Orangeburg, S. C.

— There will be a general feeling of relief, and in some quarters of gratification, at the authoritative announcement that Attorney General Griggs will leave President McKinley's cabinet next March.

— Miss Mary DeF. Loyd, of the W. F. M. S. in the City of Mexico, who has done such excellent work there in the girls' school, but who is now in Highland, O., expects to start for Mexico, Dec. 3.

— The *Christian Guardian* of Toronto says in its last issue: "Rev. H. T. Crossley, evangelist, celebrated the fiftieth anniversary of his birthday, Monday, the 19th inst., by presenting a jubilee bell, costing \$220, to the Hunter-Crossley Methodist Church, St. Thomas."

— Miss Ruth Robinson, daughter of Rev. J. E. Robinson, of Calcutta, India, sailed on the steamer "Etruria," Nov. 10, accompanied by Miss Mary Williams, of Grove City, Pa. Miss Robinson will spend the Christmas holidays with her parents in Calcutta, and then go to Bombay, where she will relieve Miss Christina Lawson of the W. F. M. S.

— The *Congregationalist* does well in explaining that Rev. G. Campbell Morgan, of London, is to come to Northfield, "not as pastor nor as in any way a successor to Mr. Moody, but simply to do an evangelistic extension work with Northfield as a centre." Mr. Moody will never have any successor at Northfield any more than Phillips Brooks at Trinity, or Rev. Dr. A. J. Gordon at Clarendon St. Baptist Church, this city.

— The prompt heed given to Bishop Potter's attack upon the police of New York through a communication to the mayor of that city, is the most expressive and emphatic attestation of the influence of a worthy and distinguished ecclesiastic that we have ever known. To be able to shock and compel a reluctant mayor and his political associates into an immediate effort to secure a reform where there had long been criminal indifference and complicity on the part of the police, is an evidence of moral character and power residing in a single man that is rarely seen. All honor to Bishop Potter from all good men! Would that all church dignitaries of his rank stood for such moral force!

— Bishop and Mrs. Parker were back in Bombay after about thirty days from New York. The Bishop found that several missionaries in the famine district were very ill. Ten have died in the various societies. In our own only one has died, but two others are seriously sick. The famine widows and waifs form a multitude which are still being fed, our own mission having several thousand still to care for. The Bishop closes a letter written from Alla-

habad, Oct. 25, as follows: "The plague has not yet left India. For the week ending Oct. 20, 2,505 cases of plague were reported. In the Bombay District 1,286 deaths by the plague, and in the Mysore State 904 deaths, on the Calcutta side 184, and in other parts of India smaller numbers. This is the season for our district conferences and Christian melas, and we are planning to visit as many as possible of these conferences. We are glad to be in India at this work again."

— Senator Hoar put a heavy strain upon some of his admirers in the attitude which he took at first on the Philippine problem, but his critics knew, if they knew him at all, that it was wholly a matter of conscience with him, and that it cost him poignant grief to seem to censure his own party and President McKinley. But we doubt not that when the history of these days is permanently written, Senator Hoar will not appear to have been so very wrong in the positions he took. Few are the men in public life of such marked ability and irreproachable life. In his recent address at Harvard University his suggestions of five points to young men who are to enter the public arena have been strikingly illustrated in his own life. He said: 1. Do not trouble yourself to court public opinion. People like independence. 2. Believe in the strength of righteousness as a powerful political force. 3. Learn to judge of men in public as in private by their merits, and not by their defects. Eight of the greatest villains in the world were presidents, so the critics said. 4. Never think that you can gain favor of people by departing from the arena that belongs to you as educated men. 5. Set yourselves strenuously against evil, but do not go out of your way to reform. Remember that faith, hope, and charity are the three supreme virtues."

BRIEFLETS

Rev. Dr. James Mudge has prepared a timely booklet on the "Heroism and Fidelity of the Christian Converts of China." It is to be had at 5 cents each, or 50 cents per dozen, at the W. F. M. S. rooms, 57 Washington St., Chicago, Ill.

The more we demand of ourselves, the more we get out of ourselves. You can squeeze an orange dry, but not the spirit of a man.

We greatly rejoice in the victory that has been won in California in removing the incubus of church taxation which has existed to depress the churches for over thirty years. It has been an especially oppressive burden upon many of our Methodist churches.

It is a well-known fact that many English Baptists believe and practice "open communion." But that this struggle over non-essentials is still going on, is evident from the following in the *Baptist* of London: "Owing to what is spoken of as a persistent endeavor to force 'open membership' upon the churches of West Australia, there has been a serious split in the Baptist Union there."

The work of the Church Missionary Society in Uganda, Central Africa, is one of the miracles of modern times. The sales of Bibles, Testaments, and Scripture portions during the past year amounted to 60,338; cowrie shells in number 7,358,300, of the value of \$5,000, were paid for them. The telegraph line from the coast to the capital, 650 miles long, has now been completed, and the railway has been finished for near-

ly four hundred miles. This same Missionary Society has added to its roll of missionaries in the last ten years over one thousand names.

There is nothing to be gained, in the long run, by accomplishing what one has one's mind set upon, unless the mind is set upon the right thing.

The *Michigan Christian Advocate* expresses its grave surprise at the situation among us in saying: "Down in New England there are men sent out as agents to increase the circulation of independent, undenominational religious papers which are being published purely as commercial enterprises. Some of these agents actually venture to ask Methodist ministers to assist them."

If you can take advantage of your trials, your trials will take no real advantage of you.

We must confess to not a little surprise and a good deal of humiliation at the action of the Legislature of Vermont on the high license, local option bill, with referendum order. To be sure it was defeated in the Legislature, but the vote against the measure in the Senate was only 17 to 12, and in the House 140 to 92. It is evident that the non-execution of the Prohibitory Law in the larger towns is gradually but surely shaking the confidence of the people at large in the wisdom of retaining the law.

Not everything that flows flows downward. Water flows downward, but fire flows upward. And the beautiful thing about life is that it is one of the upward-flowing elements, whose tendency is Godward, heavenward, hopeward, blessingward.

"The Largest Protestant Missionary Denomination" is the caption of an editorial last week in the *Outlook* on our General Missionary Committee meeting. The *Outlook* is pleased to say: —

"Even many mission workers have not yet realized that the foreign mission work of the Methodists has become the most extensive done by any Protestant body, for nearly all its wide development has been accomplished during the present generation. The Methodists have displayed such characteristic courage and vigor that in many countries their missions are now the best known of any — in such widely separated and different countries as Italy and India, for instance. . . . Not only has the Committee never lost a penny, but its bills of exchange, which it makes itself, are cashed readily in Mexico, China, India and Africa."

More than half the penalties that are attributed to Providence, are directly, and knowingly too, brought by men upon themselves.

One of the most noteworthy events in the theological world was "the loosening of the dead hand," last week, at Andover Theological Seminary — to use the language of a worthy Boston contemporary. That Seminary was anchored to a creed in 1808, which was supposed to be inviolable for all time, as it was provided that every new professor inducted into his chair should subscribe to it, and also that all the professors should renew their allegiance to it once in five years. In the inauguration of Dr. E. Y. Hincks as professor of systematic theology, it was conceded by those who were properly responsible for the concession, that the creed is no longer to be considered as obligatory, but as declaratory. Dr. Hincks did not subscribe to it, and we infer that no professor will ever be asked to do it again. A long, bitter, and very harmful struggle

has this institution experienced in trying to break the clasp of the dead hand which held in its iron grip the theology and terminology of Congregationalism nearly a century ago. This is another illustration of the unquestioned fact that theological tenets and phrases are not transmissible.

Services small in themselves may not be small in their relations. It is sometimes a great service to the world just to open a door to one who comes with both hands overflowing.

An ominous cry of distress is heard from English Congregationalism. The *Church Standard*, of Philadelphia, commenting upon authoritative statements which recently appeared in the *Christian World* of London, on the declension of Congregationalists, by Carvell Williams, chairman of the Congregational Union, observes: "A quarter of a century ago, and even a good deal less than that, English Congregationalism was boastful. As the leading body among the Dissenters, it claimed for Dissent a heavy preponderance in point of numbers over the national church. Now it is admitted that Congregationalism has been notably entebed in its strongest centres, while in less important places it is threatened with extinction."

The fabled Antaeus used to receive strength from every fall that brought him into touch with mother-earth. One may find helpful significance in this bit of mythology. There is strength to be derived from the right sort of falling—or rather the right way of using a fall. But when the Christian falls he ought to touch heaven rather than earth—heaven's pity, heaven's help, heaven's forgiveness. That is the source of his strength.

The National W. C. T. U. will show, at its convention in Washington this year—which assembles Nov. 30, and of which we are promised a report by Mrs. Katherine Lene Stevenson—the largest gain in membership that has been made for many years. This increase will show nearly 15,000 more paid-up members than last year, when the treasurer's books close. Ohio heads the list with a gain of 2,100; New York has added 1,367, and Connecticut 732; Massachusetts gained 330. Twelve States have gained over 500, and will be represented on the program benefit night at the Convention.

It is one important sign of growth in grace, or genuine spiritual progress, when we think more and more of the work to be done and less and less of added prominence or emoluments for the worker. Of absolutely disinterested beneficence there is doubtless very little, but he who gets near the Lord will steadily approach this ideal, for he will get very close to the suffering, toiling masses on whom the Saviour looked with such compassion, and the delight of spending self for them will greatly surpass the delight of spending on self.

A Close Shave

THE kingdom of God, as some Presbyterian authorities conceive it, narrowly escaped disaster the other day in the New York Presbytery. The General Assembly, at the meeting in May, sent out questions to the presbyteries concerning the revision of the Confession of Faith, and these questions came before the New York Presbytery at its regular November meeting. Hitherto the Westminster Confession has had a good working majority in its favor, but this time it was cut down to one. In spite of Dr. Birch's conviction that "the

Confession of Faith is the centre of gravity of the Presbyterian Church," and that "the church cannot live without it," the enemy came within one vote of carrying the day.

But even this does not show how close the vote really was, and how narrow the escape of the kingdom. According to the report of the *New York Times* this majority was secured by the moderator's voting twice, once as minister and once as moderator. A member of the body urged that it was "indelicate" for the moderator to use his vote in such a case; but the moderator replied that he was to judge what was delicate. Accordingly he voted twice and saved the ark, remarking afterwards that whatever had been done, had been done for the glory of Christ.

This was certainly a unique performance. Among manly men there will be some question whether Christ is particularly glorified by such a parliamentary procedure. And the situation is well calculated to cause Dr. Birch and those who think with him the gravest heart-searching. For it seems that many of the brethren are so far gone from Presbyterian righteousness that they desire the revision of that Confession which is the "centre of gravity of the Presbyterian Church"—so many indeed that they would have carried the Presbytery if the moderator for the glory of Christ had not voted twice.

The Gospel Ten

WE are highly gratified to announce that an organization has been formed among the students of our School of Theology for the specific purpose of assisting the churches in our midst in evangelistic services. Ten young men, to be known as the "Gospel Ten," representing all the classes, volunteer, on call, to assist our ministers in this vicinity by preaching, song, and personal work, from Friday evening to Monday morning. All that these students ask in return is the payment of their traveling expenses and entertainment. They are eager to utilize any opportunities that may thus come to them. We confidently predict that they will prove a great blessing to any church that they may visit; and we heartily advise our ministers to take advantage of this generous and earnest proposition. Requests for services should be addressed to Samuel Quickmire, 72 Mt. Vernon St., Boston.

Where to Seek a Home

AN analysis of the census returns of the State of Massachusetts shows facts very gratifying to temperance people. In the nineteen cities where license has been prevalent for ten years, the average gain in population has been .26 per cent., while in the fourteen no-license cities the average gain has been .47 per cent. For a period of five years, the respective gain has been .108 and .159 per cent. Of the 202 cities and towns which have increased in population in ten years, 141, or 70 per cent., are no-license places. Of the 244 places which show a gain in five years, 188, or 77 per cent., have been no-license cities and towns. Of the ten places showing the largest gain in ten years, the first nine have voted out the saloon nearly every year; and of the ten places reporting the highest gains for five years, eight are for no-license. The greatest gain for ten years, proportionately, has been in Winthrop and Everett, places as free from the saloon as any in the State.

While it is true that the heaviest gain is shown in suburban and trolley-car towns, it is also true that the tendency is quite marked in the direction of seeking for

homes cities and towns where the banishment of the saloon is a definite public policy.

NATIONAL CITY EVANGELIZATION UNION

Tenth Annual Convention

Reported by REV. C. A. LITTLEFIELD.

NEVER in the history of this organization has there been so strong and constructive a program as this at Allegheny. If good programs do not make good conventions, then they come very near to it. But if in addition to a strong program there are strong men, strong addresses, and a strong current of belief in the cause, the result is sure. All these we had.

The vital themes discussed were many and varied, and all vital to our present city "holdings" and to our future progress as a denomination. It will be a liberal study in the literature of the general subject and in the work of the Union for our readers to reflect upon the themes discussed during these two days. They were such as these: The scope and method of our future work; a general outlook upon a census of our cities and our church; the financial basis of the work; the General Conference enactments; after legislation, what the duty of the presiding elder, of the pastor, and of the local union is; new phases of city life and how they are being met, such as the old church in the new environment, the trolley and the church, and the church and the new American; city evangelization abroad, and its lessons to us at home; the church fulfilling the law of Christ; the religious nurture of the city child; a practical ministry to the unchurched city child; the open church; the cities in the twentieth century; the layman, and the claims of the city upon him; what the church may expect of the layman; standing by the downtown church; proportionate giving; and the layman's place in the Forward Movement. These topics being discussed, digested and assimilated, there will be a new spirit manifested throughout our church. They were discussed at the convention, and that, too, with mighty force. It is difficult to say whether in eloquence and power the preachers outdid the laymen, or the laymen the preachers; but perhaps the palm should be given to the presiding elders, who in the new vision of this work seem to surpass both.

Not dwelling at length upon the specific topics discussed, let us see some of the principles or points which continually emerged, as showing the present currents of the best thought; or, in other words, let us see some of the conclusions which have been arrived at as a general consensus of the independent thinking.

One of the things that found expression from many lips and in many ways was the clear conviction that we need (and to do our best must have) a stronger bond of connectional union. We must have a Methodism as well as Methodists. No longer should the strong fall to bear the burden of the weak. This applies to churches as well as to individuals. We are facing conditions; we are not children, nor are we men playing church. We are men and women in Christ Jesus, and we must do His bidding, or we shall lose our power.

Clearly enough, too, the presiding elder is to be the focal power in organizing and leading for the evangelization of our cities. By the action of the late General Conference the responsibility is upon him. He cannot escape it if he would. It is not optional with him; it is obligatory upon him. If he will not do it, then let him surrender his office to another and a better man. Evidently the National Union means

[Continued on Page 1540]

NOVEMBER

GEORGE BANCROFT GRIFFITH.

In a warm wood a chewink staying long
Stirred the dead leaves and cheered me
with his song;
And there, snug cloaked in greenest moss,
I found
A fallen tree—mice trolicked all around.
The sun looked down, and pleasant odors
rose,
Sweet as the breath of lilies ere they close;
No thoughts of death and swift decay had I,
Though leaves were whispering of the days
gone by.

East Lempster, N. H.

GETTING READY FOR WINTER

JAMES BUCKHAM.

THERE are two periods in the rounding of the year, in temperate zones, that are distinctively periods of preparation. One of them comes in the early spring, and may be called the period of preparation for fecundity, or reproduction. The other comes in the late fall, and is the period of preparation for struggle with environment. This annual struggle is a serious and strenuous necessity, and Nature approaches it with evident reluctance and soberness of spirit and demeanor. There is something more than pure imagination or reflected human sentiment in the impression we get, in the late fall, of Nature's all-enveloping sadness. Bryant only put into enduring words the actual mood of the outdoor world in November, when he sang,—

"The melancholy days are come, the saddest of the year."

Nature confronts her long, hard struggle with the fierce storms and deadly cold of winter bravely, yet soberly. She sets diligently about making her preparations, yet the face she bends over her task is anxious and clouded. The least imaginative and least sensitive person cannot fail to detect the sadness of the November atmosphere. It is as plain as the expression of any human face. You may see it stamped upon the skies, and the trees, and the waters, and the dun stretches of withered pasture. You may feel it in the glooming hush of the air, these short, overcast days, or hear it in the moan of tree-tossing winds, or the sobbing of cold rains in the night. No, it is not man's mood that Nature reflects in the twilight months of the year; for man is not so depressed; he has no such strenuous struggle to make with winter cold, science and art having come to his assistance, in addition to all the resources of nature with which he started out. But dear old Mother Earth must still fight her environment with savage and primitive desperation. No wonder she is depressed, as she sits patching her familiar suit of armor once more. It is her mood that man reflects when he goes abroad for his rambles over frozen November ground.

And yet, though Nature dreads the winter struggle, she knows that it is wholesome for her. She knows, in the main, it will be a victory for her most vital forms; and that whatever perishes

simply so much of the weaker stuff of the physical creation tested, condemned, and swept out of the path of higher evolution.

tion. Natural selection is cruel to the scattered unit, but how kind to the associated whole! How it raises the average of all life, by providing for the unit-to-be-a more vigorous parentage and a less vitiated environment! Yes, the hard places are wholesome places, in the end, for all life, physical or spiritual. God has written this fact very plain throughout His universe, and He holds to it with an inflexible love that men sometimes call Fate. Yet I think we shall not always spell Fate with the same four letters.

It is beautiful, to me, to note the thoroughness, fidelity, and exquisite adaptation of means to end with which Nature, in our short Northern clime, makes her preparation for winter. She is bound to save, at any rate, all physical life worth saving, and firm in her faith that she can do so. Observe, for instance, how she safeguards the trees. First, she strips them of encumbering and storm-holding foliage—that which prostrates or snaps so many noble trees in summer hurricanes. Then she gradually stops the flow of the sap, so that as the cold increases the veins of the tree are drained, and it presents no point of attack for frost. At the same time the soft outer layer of new wood, just underneath the bark, hardens and forms, as it were, an inner coat of mail, a cuirass, to stop the spear of the cold. When you hear a tree crack in a sharp winter night, you may know that something has obstructed the complete draining of sap from its veins, and a drop or two somewhere has frozen and split the restraining fibres.

But Nature does not stop with the faithful safeguarding of the parent life of the tree. She makes armor and clothing for its embryonic buds as well—thick, hard, over-lapping scales (from which men got their first notion of armor, perhaps), a glutinous, waxy exudation, and sometimes an inner lining of woolly down, like a mouse's fur. Thus does nature trebly swaddle the young life which is the hope of the future.

Turning now to the animal creation, note how Nature doubles the coats of her children as winter draws near. The fur-bearers, in addition to the longer hairs of their jackets, produce a new and shorter and softer growth of hair lying close to the skin—a sort of undershirt, reinforcing their heavier outer garment. With many of them, also, the color of the fur changes from brown or red to white, to correspond with the snow, and render them less conspicuous objects of prey. White, also, is a poorer conductor and dissipater of bodily heat than darker colors. Birds receive an inner coat of down on the approach of winter, and other changes take place in such of them as never migrate. The ruffed grouse, for instance (the New Englander's "pa'tridge"), undergoes a broadening and indenting of the toes, by which it is enabled to walk on the snowdrifts and dig away the snow in search of food.

An almost unlimited number of curious and interesting adaptations of this sort might be cited, to show how carefully and thoroughly Nature prepares her children for their winter struggle. But this is a study to which I must refer my readers as a charming employment for fall and early winter rambles. The observing eye will find instances of this winter dressmaking,

or tailoring, or armoring, on every hand. Nature will be found as busy in November as in April—perhaps more so, if we could count all her shifts and stitches. She has such a large family to tide over the winter! And, like all children, some of them will be careless and heedless in spite of all she can do. But what would become of the outdoor world, here in the North, if faithful Nature neglected for one single season her motherly duties, and failed to get her children ready for winter?

Melrose, Mass.

NEBRASKA NOTES

"RANGER."

IN the appointment of Rev. Dr. A. C. Hirst, formerly of Centenary, Chicago, to the First Church at Omaha, Methodism in this State and community has been greatly strengthened, and the particular church to which he has been sent already shows signs of fresh vigor and renewed interest. Dr. Hirst has a wide experience as pastor and college president, is still vigorous and youthful despite his years, and enters on his work with the enthusiasm and courage which indicate victory. He has been warmly received by the congregation, and all are hopeful of a successful pastorate and happy results.

This church has the best choir between Chicago and the Pacific coast—an ideal chorus choir, where the musical part of the service (save that of the organist and choir-master) is voluntarily performed by the younger members of the church. They have sung together for a number of years and have gained an enviable reputation. The music is always high class and churchly, nothing of a cheap or popular character ever being tolerated. Even in the congregational, Sunday-school and other departments of the church services, the Church Hymnal is the only singing book used—a matter which is of great credit to them, one which might be followed with musical and spiritual profit by other churches. We understand they have used it in every service for eight years.

* * *

Hanseom Park Church (Omaha) has recently started a chorus choir for evening service only. They have been trying mixed and male quartets for some time, and while some of the congregation still cling to that modern mistaken idea that four hired people should perform the musical part of the service for them, there is a growing sentiment for a chorus choir, which will no doubt prevail. This is a large and influential church, with a young and able pastor—Rev. Clyde C. Cissell—and a well-organized chorus choir should be a source of helpfulness.

* * *

St. Paul's, Lincoln, which was burned down about a year ago, is rising with vigor out of its ashes. The foundation and basement walls are up, being built from the stone of the old church. The new edifice will be larger than the old, and of an entirely different style of architecture. The former was Gothic, and built entirely of stone, while the new will be composite, with stone basement walls and brick superstructure. The interior arrangement will be fan-shaped, the pulpit being placed at the intersection of the street. There will be two main entrances from the sides which will also lead into side chapels. The main Sunday-school room will be in the rear of the church directly opposite the pulpit, and can be opened into the church when necessary. In construction it will be far different from the ordinary church, and

will certainly be unique, whatever other merit it can claim. It is not expected to be ready for dedication before next summer.

While the New England clergyman is eating his Thanksgiving dinner amidst conditions that are generally favorable and in surroundings that are historic and interesting, some of the brethren in Western Nebraska, where the conditions are not so favorable and the surroundings so historically delightful, sometimes dine under different circumstances. Last year Rev. Dr. Mastin, presiding elder of Kearney District, ate his dinner out of a basket on the sunny side of a sandhill, sharing it with his driver, halting on a seventy-mile drive for that purpose. This is not related for the purpose of eliciting sympathy or aid for the Nebraska clergymen, but simply to show under what conditions they frequently labor while carrying the Gospel to these sparsely settled territories. All the heroes and brave men are not the product of wars and disasters; there are some in the State of Nebraska whose records of heroism, self-sacrifice, daily toil and deprivation will never be recorded on earth, men who grow accustomed to this life and think little or nothing of it, but whose records, when compared with those of men under more favored conditions, show exceedingly well for these men whose nature is love for their fellow-men and a desire to spread the "glad tidings of great joy." During the trying years of '94 and '95 the Methodist clergyman in Nebraska stood to his post in a manner commendable, while others deserted. Methodist churches were often opened as places of refuge, where people congregated for temporary shelter during those winters.

The Omaha Hospital is making slow but steady progress in raising funds for its new building. The board has already purchased a very fine site for which they have paid \$15,000. It is a large lot, affording ample room for all purposes for many years to come, has a south and east front, and is surrounded on the east and north by Bemis Park, which will be a delightful place for convalescing patients to stroll and exercise in. The location is high and slightly, and will show up well from surrounding territory. It is also in a very ecclesiastical neighborhood, the Roman Catholic bishop residing directly across the street, and the large convent of the Sacred Heart being only one block south. Through the self-sacrificing efforts of Miss Ptrimmer, the superintendent, who has been associated with it from the beginning, and the deaconesses and nurses associated with her, this institution, though small and insignificant in appearance and size, has already made a fine reputation for the manner of its work and the number of patients treated annually within so small a building. The authorities are already considering plans for the new building. Should any philanthropically inclined individual with any amount of money from \$1 to \$1,000,000 which he wants to place to the best possible advantage, see this item, and feel inclined to respond, he can find a place for it at once by communicating with Miss Ptrimmer. We make no apology for this little appeal. The lady referred to is just recovering from a surgical operation. During her illness she was nursed with the greatest care and tenderest solicitude, and many anxious friends will be glad to know that she is all right again.

Bishop Hamilton recently lectured at Hanscom Park Church on "The Achievements of the Closing Century," before a large audience. The next day he preached in the same church, and that evening he

left for the East to attend the fall meetings at Newark, Jersey City, and vicinity. He was the guest of Mr. and Mrs. W. P. Hartford while in Omaha.

Since the appointment of Bishop McCabe to this territory last May, he has not devoted much of his time to Nebraska, but during the few weeks he was here in the summer he took part in a number of meetings of different kinds and was very active. He met with the Wesleyan University trustees (Lincoln) and laid plans for some active work during the coming year, not the least of which was an outline of a campaign to free that institution from the troublesome debt which has burdened it so long. The University has already accomplished good results and is doing fine work at present among an increased number of students. Dr. Huntingdon, the present chancellor, is showing a fine record. He is a delightful, kind and fatherly gentleman, one of the sort that would inspire a spirit of reverence and respect in any pupil by his age, appearance and scholarly attainments, and a man to whom any parent might feel safe in trusting a young man or woman. We hope that with the Bishop's leadership and the united efforts of trustees, pastors and people, this deserving school will soon be free from the debt which has at times threatened its existence.

Rev. Dr. Hodgetts has been transferred from Nebraska to New England. Dr. Hodgetts was for several years pastor of South 10th St. Church, Omaha, during which time he was secretary to Bishop Newman. He was afterward presiding elder of Norfolk District for six years, and the last year was pastor of Trinity, Grand Island. During his year at this church he succeeded in raising a debt which had hung on it for years. The Doctor is blessed in having a wife who believes and practices some good Methodist habits, such as were first brought into use by that greatest of all ministers' wives, Susannah Wesley. She believes in having the parsonage near the church, in always having the latchstring out and a warm welcome for all who come, and making the parsonage a centre of influence second only to the church. May her kind increase!

TRINITY CHURCH, SAN JUAN

REV. CHARLES W. DREES, D. D.

THE native church in San Juan, henceforth to be known as Trinity Methodist Episcopal Church (Iglesia de la Santísima Trinidad), has entered upon the second stage of its history. After six months in a "hired house," it has come into possession of its own home. The dedication of the new church took place on the evening of October 21; and it, in its former quarters, the congregation had become straitened for space, it was not less so in its new and more ample situation. The congregation, approximating 250, with many in the street listening intently to the service until dispersed by the rain, filled the house to its utmost capacity. The service was simple and Methodistic, and from the spiritual blessing received it may be truly said that "the glory of the Lord filled the house."

Rev. Dr. Greene, of the Presbyterian Church, had accepted an invitation to deliver the dedicatory sermon, but, in consequence of an interruption in the means of communication between his suburban home and the place of worship, was unable to meet the appointment. The address was delivered by the writer, and was a setting forth, among other things, of the significance of the movement represented by the new place of worship as expressive of

the unselfish interest of the Christian people of the United States in the highest welfare of Porto Rico. The collection was a freewill offering coming almost entirely from the native people, and reached a total of \$10.62. Approximately 150 coins were laid upon the plates. This amount will be multiplied several times by the subscriptions of the friends of our movement resident in San Juan.

The building thus dedicated to the worship of God has been secured by the concurrent action of the Missionary and Church



TRINITY M. E. CHURCH, SAN JUAN
PORTO RICO.

Extension Societies, each Society anticipating the beneficence of the church by providing respectively \$4,000 and \$3,000 toward the purchase price. The property is eligibly located within one square of the Cathedral and the Bishop's Palace, in a portion of the city teeming with population. It has a frontage of sixty-seven feet and a depth of nearly one hundred feet. A portion of its area is occupied by one of the oldest buildings in San Juan, and it is this building which has been remodeled so as to afford a church room and class-room with wide communication between them, and capable of accommodating approximately 250 people. Other portions of the building will afford accommodation for a day school soon to be established, as well as for a missionary's residence. The unoccupied area may be built upon later, and will afford a good site for a handsome and commodious chapel. Of all properties in the old city available for purchase, this is the most ample.

If early Methodism in London installed itself in the "Foundry," and if Washington Methodism also has its "Foundry" Methodist Episcopal Church, we of San Juan need not be disturbed if the old and universal title to this property, "El Corralon" (Wagon Yard), shall stick to the church now established within it. We shall be content if Divine Power shall be as manifest in the San Juan "Methodist Corralon" as it was in London's and Washington's "Foundries."

Our Sunday-school, which on the previous Sabbath had numbered about eighty, rose on the first day of occupancy to 125. With its enlarged facilities it may be confidently anticipated that the Mission in San Juan will exert a wide and beneficent influence. The acquisition of the material edifice was anticipated by the building up of the spiritual one, for already 29 persons have been received on probation in the church and some forty more are awaiting such ad-

mission. These people only a few weeks ago knew nothing of Christ as a personal Saviour. Their testimonies and changed lives now show that they have "found Him of whom Moses in the law, and the prophets, did write."

THE GENERAL MISSIONARY COMMITTEE

[Concluded.]

SATURDAY

Bishop Goodsell presided at the session of Saturday morning, and devotions were conducted by Dr. Coker.

Bishop Andrews moved that the afternoon session today be omitted, and the motion prevailed.

The Home Work

was taken up, and the *Welsh Work* in this country was first considered, beginning with that in the Northern New York Conference. Bishop Walden said that he thought this whole Welsh work could, in view of the character of the Welsh people, of the facilities for worship with the English congregations, and of the needs of other classes of foreigners which preponderate in immigration, endure a diminution of support this year. Dr. Leonard suggested referring this whole class of work — the work among people of foreign tongues in the United States — to a special committee to consider it as a whole and report as to where advances or cuts might be made. Dr. Buckley opposed this method of dealing with the work. Bishop Walden moved to amend by submitting the home work to a committee composed of the district representatives and a secretary, and Dr. Leonard accepted the amendment. Bishop Fowler and Dr. Marsh advocated the open discussion of the Home Work before the whole Committee, and, on Dr. King's motion, the motion was laid on the table.

On Dr. Goucher's motion the rules were suspended and the sum of \$12,000 was set apart and referred to the committee on City Evangelization.

Recurring to the Welsh Work, Dr. Marsh represented that work in the Northern New York Conference, and stated that, owing to a debt on the church at Utica, it would peril the safety of a large property there to reduce the appropriation. \$313 were appropriated. Dr. Smith represented the work in the Philadelphia Conference, and, on his recommendation, supported by Dr. Thomas, \$387 were appropriated. Dr. Simenson represented the work in the Wisconsin Conference, and asked for the same as last year, with the necessary cut. Bishop Merrill said it was an important work to the people there. \$150 were appropriated. Representing the work in the Wyoming Conference, Dr. Marsh said the Welsh church was in Philadelphia, and there had been trouble last year owing to the introduction of an evening service in the English language. The authorities had been sustained, however, in a case in court, and now the work was prospering. \$289 were appropriated.

Swedish Work was next considered. Some question having arisen as to the percentage to be cut from the home work, on Mr. Ogier's motion it was made 2 per cent. To the Swedish work in the Austin Conference \$1,294 were appropriated. Dr. Parsons represented the work in the California Conference. He stated that there are eight missions, with 337 members. \$1,900 were given. Dr. Jackson represented the Central Swedish work and said it was a Conference taking in parts of six States. They gave almost \$4,000 to missions last year. He wanted some of the money saved by the closing of the Welsh work in Chicago applied here.

\$4,350 were given. Bishop Warren moved that the amount to be appropriated to the Swedish work in Colorado be transferred to the Western Swedish Conference, and that it be stated that it is to be applied to the church at Denver, as this church had been put into that Conference. This was done, and \$340 appropriated. Mr. Ogier reported the Swedish work as prosperous in the East Maine Conference, and he hoped it would soon become self-supporting. \$294 were appropriated. Representing the work in the New England Conference, he said there were eleven Swedish churches there, with a membership of 1,300. Bishop Andrews thought that some other work, as for instance that of Puget Sound, was not as liberally supported as this in proportion to number of charges, and asked why the difference. Bishop Hamilton said there were great differences in the communities, those of the West being composed of people who owned their farms, etc., while in New England the people are girls working in families and young men in stores and other like employments. Dr. Simenson said the cost of living was also much greater East than in the West. Dr. Arbuckle thought there was a margin here for a cut, and both he and Dr. Jackson called attention to the small salaries paid elsewhere as compared with the salaries this mission would receive on the basis of last year's appropriation. Bishop Mallalieu said this region was a feeder for other parts of the country, as the Swedes went from New England throughout the United States, and also that the number of stations did not indicate the whole number of places where work was done. He said the average of salaries of these Swedish preachers was far below that of the English-speaking preachers in the same region. Dr. Upham said that always New England was attacked in this Committee, and hoped no reduction would be made here. He said these Swedes were about the best members we have in Boston. \$4,635 were appropriated. Mr. Ogier also represented the work in the New England Southern Conference, and \$1,578 were appropriated. Dr. Monroe represented the work in the New York Conference, and \$980 were appropriated. To the New York East Conference, under his representation, \$3,626 were given. Dr. Simenson said that the Northern Swedish Conference covered the northern district of Michigan, Wisconsin, Minnesota and North Dakota. There are 42 mission appointments and 2,619 members. The average salary is \$371. They ask for an additional \$200 this year to help out a new work in St. Paul, Minn. There is a church there with a debt of \$11,800. Bishops Fowler, Joyce and McCabe spoke of the heroic work being done by Rev. Mr. Nelson, the pastor of the church named, and endorsed the request for an additional appropriation. Dr. Goucher moved that the appropriation be made to the North Swedish Conference of \$5,680, and \$200 be appropriated to the St. Paul church, available at once, and this motion prevailed. Dr. Parsons represented the Puget Sound work. There are 11 missions with 286 members. They have eight churches. They want \$200 additional to last year's appropriation to take up new work, available at once. Bishop Andrews called attention to the high cost of many elements of living there, and urged that they be given what they ask for. \$1,800 were appropriated. For the West Swedish work Dr. Simenson asked for an addition of \$250. Last General Conference added two or three States to this Conference. Bishop Warren said the presiding elder had to travel from western Nebraska to Wyoming, a costly journey. \$4,900 were appropriated. Dr. Monroe represented the work in the Wilmington Conference. Hindrances to the success of the

church there are likely to be removed in the near future. He asked for \$400. The Committee appropriated \$347.

On Dr. Baldwin's motion, Dr. John F. Dodd was elected assistant recording secretary.

Bishop Thoburn then read the report of the committee on the Twentieth Century Thank Offering for Missions, which was quite long and involved many points. After the reading he spoke at some length on the necessity of adopting some plan for an advance in missionary work. Bishop Merrill opposed the whole idea as foreign to the intention of the original Thank Offering for the twentieth century. It was not to embrace missions as an object. He thought the people would be confused by the proposed action, and discouraged too. Dr. Leonard stated that according to the action of the last General Conference missions were distinctively made a part of the work for which the Twentieth Century Thank Offering was to be raised. He moved that the report be adopted as read. Other denominations are setting apart a portion of their thank-offering for missions, and it would seem strange for us not to do so. This plan does not interfere with any existing regular appropriations. On Dr. Goucher's motion this subject was made the order of the day for Monday evening next, and the report was ordered printed so all could study it and see what was intended.

Notices were then given, and the Committee adjourned to meet Monday morning.

MONDAY

Bishop Joyce presided at the Monday morning session, and the devotions were in charge of W. W. Ogier. The *Norwegian and Danish Work* in the United States was considered. For this work in the Maine Conference Bishop Mallalieu wanted an appropriation of \$300 — an increase on the last year; and Dr. Goucher asked where the additional money was to come from. \$196 were appropriated. Practically without debate \$294 were appropriated to the New England Conference, and \$1,594 to the New York East. Dr. Simenson represented that the Norwegian and Danish Conference covered a territory embracing some ten large States, with over 5,000 members. \$8,526 were appropriated. As the General Conference had omitted to put Utah Conference into any of the districts, Bishop Fowler represented this work, and all the work in Utah at the same time. He thought the policy by which the Committee had cut down its former appropriation of \$10,000 for schools there to \$2,000 was a serious blunder, and advocated more money for educational purposes. Bishop Walden spoke of the withdrawal of the W. H. M. S. from educational work there. Bishop Fowler said they had to purchase some property at one point, and needed \$150 for this. An advance was given, making the appropriation \$2,400, with a conditional appropriation of \$10,000 for schools. On Dr. Parsons' representation \$6,860 were appropriated to the Western Norwegian and Danish Conference.

As Bishop Hamilton said he would be obliged to be away from the afternoon and evening sessions of the Committee today, he moved that the Chinese work in the United States be next taken up. After some little debate on the propriety of members of the Committee absenting themselves from any sessions, as Bishop Hamilton showed good reasons for his absence, as did also Bishop Cranston, these two were excused from the afternoon and evening sessions, and the *Chinese Work* in the United States was next taken up. The report of the sub-committee on China, with reference to the recent disturbances there,

was read by Bishop Cranston, and, on Dr. Buckley's motion, the report was made the order of the day for Tuesday at 10 o'clock. Bishop Hamilton then spoke of the Chinese work in the California and Southern California Conferences. Conditions, he said, are peculiar. The death of Dr. Masters was an irreparable loss to the work. The Chinese are in great numbers there, and mostly come from the southern part of China. It is difficult to find one who can speak their dialect. He had, however, found such a man, but money was needed. In El Paso the Chinese have built their own church. In Phoenix they are supporting their own work. He moved that \$7,500 be given with the cut, and that \$2,000 more be added, available at once. Dr. Leonard spoke in favor of this motion, and said he thought he knew of places where the amount could be saved by cuts on previous appropriations. The motion was passed, giving this work in California Conference \$9,350, of which \$2,000 is available at once. Dr. Parsons represented Southern California, and said he did not see how they could stand any cut. The cut was made, however, and the amount appropriated was \$980.

On Dr. Sanford's motion the order of the day was then taken up, which was a series of addresses on various mission-fields. A large audience had by this time filled the body of the church, and the following speakers and subjects occupied the remainder of the morning session: Bishop Thoburn spoke on Southern Asia; Bishop Cranston on Eastern Asia; Bishop Hartzell on Africa; Bishop Goodsell on Europe; Dr. Drees on Spanish-speaking America; Dr. Oldham on Home Missions; Prof. Gamewell on Pekin. The addresses were of an exceptionally high order of merit and evoked the greatest enthusiasm. No mere summary such as it would be possible to print in the church papers would do justice to these remarkable productions. Secretary Leonard stated that these addresses would be printed and issued in tract form by the Missionary Society, taken from the stenographer's notes.

Mrs. Gamewell was called forward and introduced, amid great applause, to the Committee and the audience.

After the giving of notices, the Committee adjourned to meet at 2.30 o'clock.

Bishop McCabe presided at the afternoon session, the devotions being led by Dr. Hammond.

Dr. Lemcke represented the German Work, and after making a brief statement of it, moved that the same amount as last year be appropriated, less the regular cut of 2 per cent. This amount—\$41,500—was appropriated, with the following apportionments as suggested by Dr. Lemcke: California German, \$3,800; Central, 4,530; Chicago, \$3,850; East German, \$5,490; North Pacific German, \$4,560; Northern German, \$2,950; Northwest German, \$3,390; St. Louis German, \$3,305; Southern German, \$3,700; West German, \$5,870.

French-speaking Work was then considered. For the Gulf Mission \$588 were appropriated. For the work in the New England Conference Bishop Mallalieu said they wanted this year \$1,800. Within one hundred and twenty miles of Boston there are more than 200,000 French Canadians. Mr. Ogier stated that for work in New Hampshire \$1,500 were wanted. On Mr. Dobbins' motion \$1,470 were appropriated to New England, and \$1,225 to New Hampshire. Speaking of this work in Chicago, Dr. Jackson said there were 50,000 French-speaking people in that city. He asked for the same as last year—\$1,300. Mr. Speare thought it not fair to cut New England and give the full amount to Chicago. Dr. Buckley also thought this would be

inequitable. Bishop Merrill said we did not make appropriations on the basis of numbers in population. In Chicago there was an organization and more evidence of success than in New England. \$1,274 were appropriated.

For the Chinese Work in New York \$980 were appropriated, and for the same class of work in Oregon \$1,150.

Drs. Smith and Goucher represented the Bohemian and Hungarian Work in Baltimore as important and successful. \$980 were appropriated. To the same class of work in Cleveland, East Ohio Conference, \$2,500 were appropriated. Dr. Smith represented the work in the Pittsburg Conference and wanted the same appropriation as last year, but the cut of 2 per cent was made, and the amount given was \$1,764. Dr. Jackson was more successful with the work in the Rock River Conference, at Chicago, showing that the total membership there is 139, with over 1,600 Sunday-school scholars. The amount appropriated was \$3,600, the same as last year. To this work in Upper Iowa \$588 were appropriated.

At Dr. Eaton's request the item relating to the Troy Conference was taken up out of its order, and on his motion \$1,100 were appropriated, this being \$100 less than last year.

For Italian Work in Cincinnati \$392 were appropriated under the same conditions as last year. For this work in the Genesee Conference Dr. Marsh reported good success, stating that there had been a revival and they had 18 probationers. \$588 were appropriated.

Work among the American Indians was then taken up. For this work in the California Conference Bishop Andrews moved \$670. Dr. Upham asked for information on this matter, and Secretary Leonard stated that an interesting work is being carried on among these Indians. \$676 were appropriated. Dr. Marsh represented the work among the Onondagas and the Oneidas in the Central New York Conference, and \$490 and \$196 respectively were appropriated. Dr. Parsons represented the Indian work in the Columbia River Conference, and said that we keep a missionary among those people, and that the Catholics are also represented there, but that most of the Indians depend on our missionary for religious instruction. \$1,078 were given. Dr. Maveety said that in the Detroit Conference there were seventeen preaching places for the Indians. To the Tonawanda Indians of the Genesee Conference \$196 were given. Both Dr. Coker and Bishop Warren spoke in favor of giving to the Indians of the Kansas Conference all they had last year—\$200—and this was done. To the Michigan Conference \$490 were appropriated, and to the North Montana, for the Piegan Indians, as both Bishop Fowler and Dr. Carroll thought the cut ought not to be applied here, \$1,000 were appropriated. Dr. Simenson represented that in the North Minnesota Conference there were two missions, and on his motion \$784 were appropriated to the two, one-half to be available at once. To Northern New York Conference \$495 were appropriated, and to the Oregon Conference \$637, for Indian work. The Indians of Puget Sound Conference received \$331, and those of Wisconsin \$343. This completed the list of apportionments to Indian work.

Secretary Leonard called the attention of the Committee to a tribe of Indians in Nevada not hitherto provided for. They are Piutes, and have no religious instruction at all. A young lady employed in the government school had written to him about them, and had pledged \$75 for this work if the Committee would undertake it. After some discussion of the matter and the

statement that Bishop McCabe had pledged \$100 to this work, on Secretary Leonard's motion a direct appropriation of \$325 was made.

The order was then suspended to receive the report of the committee on City Evangelization, or the committee appointed to distribute the \$12,000 to the cities. It was as follows, and was adopted as read: Baltimore, \$400; California, for San Francisco, \$500; Cincinnati, \$475; Colorado, for Denver, \$450; Des Moines, for Valley Junction, \$400; Detroit, \$400; East Ohio, for Cleveland, \$550; Genesee, for Italian work, Buffalo, \$300; Minnesota, for St. Paul, \$300; New England, Chinese work in Boston, \$550; New England, Norwegian and Danish work, Worcester, \$300; New England Southern, Italian work, Providence, \$650; New York, Chinese and Hebrew work, New York, \$1,400; New York East, Brooklyn, \$500; Newark, Jersey City, \$400; Newark, Newark, \$375; Northern Minnesota, Minneapolis, \$300; Philadelphia, \$800; Pittsburgh, for Pittsburg, \$550, for Allegheny, \$300; Rock River, Chicago, deaf mute and Italian work, \$1,000; St. Louis, for St. Louis, \$500, for Kansas City, \$250.

On Dr. Buckley's motion, the Committee adjourned till 7.30 this evening.

As there was no Bishop present at the time for opening the evening session, Dr. Arbuckle was called to the chair. The devotions were conducted by Dr. Smith. Bishop Hurst, who came in later, took the chair.

The order of the day was taken up, and the report of the committee on the Twentieth Century Thank Offering was read, as follows:

The committee appointed to consider the proposed Twentieth Century Thank Offering for Missions respectfully report:

The appeal of the Board of Managers for \$2,000,000 as a thank-offering in addition to the regular annual collections is hereby heartily approved, and the following suggestions are made as to methods in securing the success of the movement:

1. Let the thank-offering be combined with the regular missionary collection in every charge.

2. From the total receipts of the entire church let there be set apart an amount equal to the total collections of the previous year plus five per cent. as the amount to be appropriated in 1901, and the same rule shall apply as to the appropriations of 1902.

3. Whatever is raised in addition to the amount of the collections of the previous year plus 5 per cent. shall be the Twentieth Century Thank Offering, and shall be distributed to the missions in foreign countries by the Board of Managers, subject to the approval of the General Committee.

4. In view of the fact that a year and a half has already elapsed since it was first decided to call for this thank-offering, it is recommended that the carrying out of this plan be extended until the close of 1902.

5. It is believed that no better method can be devised to successfully carry out this movement than to efficiently work the disciplinary provisions for collecting missionary money. These provisions contemplate reaching each individual member of the church and Sunday-school and congregation. Wherever possible, monthly subscriptions should be secured. Special gifts for such special objects as the corresponding secretaries, with the approval of the Board of Managers, shall designate, should everywhere be encouraged and solicited.

6. The Bishops are especially requested to bring before and impress upon the Annual Conferences the urgent importance of this movement as related not only to our whole worldwide mission fields, but also as offering a providential way of providing the money both to hold more effectually the work we have in foreign lands, and to heed the divine calls for enlargement, which appeal to us with such urgent and pathetic force. The Bishops are requested to urge the Annual Conferences to see to it that

their Conference missionary organizations are made efficient, and that presiding elders and pastors shall carry out the wise and practical plans of the Discipline in reaching the last man, woman and child under our care or influence.

7. The direction of this movement shall be with the Board of Managers, and it is also recommended that the assistant secretary, Dr. Oldham, shall conduct the work in the West, and that the Board appoint temporarily some suitable person for a similar service in the East.

A lengthy discussion ensued, resulting as follows: Article 1 of the report was adopted. Several substitutes were proposed for articles 2 and 3, the following finally being adopted: "Whatever is raised in addition to the amount of collections for the previous year shall be the Twentieth Century Thank Offering for missions, and a sum equal to the collections of the previous year plus five per cent. of that sum shall be added to legacies and lapsed annuities and be appropriated in 1901, and the remainder of the collections, not otherwise designated, shall be distributed to missions in foreign countries by the Board of Managers, subject to the approval of the General Committee." The 4th section was adopted without debate. In the 5th Dr. Buckley moved to strike out the words, "the corresponding secretaries with the approval of," and, as thus amended, it was adopted. The 6th section was read, and Dr. Buckley offered the following as a substitute for the first sentence: "In view of the importance of this movement to our world-wide mission field and of providing the money to strengthen more effectually the work we have in foreign fields, which appeals to us with such urgent and pathetic force, the Bishops are requested to urge the Annual Conferences to see that their Conference missionary organizations are made more efficient, and that presiding elders and pastors shall carry out the wise and practical plans of the Discipline in reaching every man, woman and child." The amendment was adopted, and the article as amended adopted. When the 7th article was read, Dr. Leonard moved to strike out all after the words "Board of Managers," and this was done. The article was then adopted, and the report as a whole was adopted, and the Committee adjourned at 10:30 o'clock, with the benediction by Bishop Hurst.

TUESDAY

Bishop Cranston presided at the morning session, and Dr. Arbuckle conducted the devotions.

Spanish Work in New Mexico was taken up. Bishop Hamilton spoke in high terms of the superintendent, Dr. Harwood, and described the extent of the field. \$11,270 were appropriated, and \$1,960 for schools.

Dr. Drees was asked to speak to the Committee on Porto Rico. He said all the circumstances were favorable to our work there. Leading men of the island believe Protestantism necessary to Americanization. He thought that \$12,500 ought to be given for the work, and \$7,500 for property. After considerable discussion \$10,000 was appropriated to Porto Rico.

Spanish work at Key West was taken up, but no appropriation was made.

Bishop Hamilton spoke of the need for more money for the Southern California Conference for the Spanish work, and an appropriation of \$588 was made.

Bishop Hamilton said the demand for more money for the *Japanese Work* on the Pacific coast is imperative. Thousands are coming in there, and the mission is overwhelmed. Dr. Jackson said he could not see why increase of population always demanded more appropriation, and it was replied that much of this work is in the Sandwich Islands and it takes more missionaries to go to the several islands to

reach the people. On Bishop Foss' motion, \$8,820 were appropriated, \$500 available the first of January.

The *Italian Work* in Louisiana, represented briefly by Bishop Warren, received \$1,200. The same kind of work, in New England, represented by Mr. Ogier, received \$1,642. For this class of work in New York Dr. North moved the amount of last year without making the cut, and \$4,000 were appropriated. Dr. Smith represented the Italian work in Philadelphia as prosperous, as did also Bishop Foss, and \$2,661 were appropriated. In representing this prosperous work in Chicago, Dr. Jackson offered to take off \$100, and the appropriation was made \$1,000.

Portuguese Work was then considered, and Mr. Ogier represented the work in the New England and the New England Southern Conferences. Bishop Mallalieu spoke earnestly of the needs of this work, and the missionary result of it as its converts have gone to the Cape Verde Islands and begun work there. Bishop Hartzell also spoke, showing the relation of this work to the work among the Portuguese in Africa, or rather in Madeira, where he expected to have his episcopal residence. He said we must remember that the eye of Rome is especially upon us. Bishop Andrews did not much favor this appropriation, as he thought the work would not be permanent, as the children of these people would be English-speaking and could be reached through the usual agencies. Dr. Leonard spoke in the same strain. Bishop Goodsell spoke of having dedicated the Portuguese church in New Bedford, and of the great interest there. The whole population of that coast has changed entirely in character within the last fifty years. He thought it would be a calamity to turn away sympathy from these people. Mr. Ogier said that there is an estimated population of 8,000 Portuguese in New Bedford alone. Many have returned to their original home and taken the Gospel with them. Bishop Mallalieu said that four missionaries had been sent out, and they are preparing to send another to the Cape Verde Islands. Dr. Upham said we had been appropriating money to deaf mutes and invisible Indians all over the country, but here was something tangible. This section, owing to changes in character of population, is almost foreign missionary ground. Dr. Jackson said, in moving the previous question, that this seemed to be the most important work we had struck, as the fate of Africa seemed to depend on it, the work in the Sandwich Islands, and he suspected that Boston itself was in danger! \$394 were appropriated to the New England and \$784 to the New England Southern Conference.

To the *Finnish Work*, on representation of Dr. Simenson and Bishop Walden as to its success and need, \$490 were appropriated. There was no information concerning the "foreign population" work in the Central Pennsylvania Conference, the district representative saying he had written in vain to get it. \$490 were appropriated.

The Committee adjourned with benediction.

Bishop Hamilton presided at the afternoon session, and led the devotions himself.

Division 1 of Class 1 was then taken up. Detroit was considered, and \$4,089 appropriated. The following appropriations were made with little or no debate, most of them being cuts of either 2 or 5 per cent. on last year: East Maine, \$1,690; Maine, \$1,208; Michigan, \$3,372; New Hampshire, \$1,372; Northern New York, \$1,000; Rock River, \$600; Troy, \$1,080; Vermont, \$1,374; West

Wisconsin, \$3,970; Wilmington, \$784; Wisconsin, \$3,430.

Bishop Thoburn said he would like the sum of \$10,000, similar to that given to Porto Rico, to be appropriated to the work in the Philippines.

Class No. 2 was then taken up: Black Hills Mission received \$4,173; Dakota, \$8,600; Des Moines, \$1,100; Kansas, \$1,200; Northwest Kansas, \$6,650; South Kansas, \$1,400; Southwest Kansas, \$5,450; St. Louis, \$4,384.

The order of the day was then taken up — to fix the place of the next meeting. The invitation of Christ Church, Pittsburgh, was accepted by the Committee.

For Minnesota \$3,332 were appropriated; Nebraska, \$2,000; North Dakota, \$8,420; North Nebraska, \$4,828; North Minnesota, \$5,500, \$400 to be available at once for the Crookston Mission; Northwest Iowa, \$3,380; Northwest Nebraska, \$3,381; Oklahoma, \$13,100; West Nebraska, \$6,500, \$500 available at once; Arizona, \$6,566; Colorado, \$8,690; Idaho, \$4,400; Montana, \$5,580, divided in the proportion of 35 to 25 between that and a work called Kalepell; Nevada, \$3,920; New Mexico English, \$5,100; North Montana, \$4,820; Utah, \$9,310, and for schools, \$2,000; Wyoming, \$5,600.

When Alaska was considered, Mr. Walters, the superintendent, was called to give an account of its work, and said there had been a wonderful development there. Alaska has passed beyond the experimental stage, so there is no question about its permanence. Skagway is now a town of homes. They have a preacher to whom they give \$400 salary. There is a mission work in Chilcat with 100 members. The work is almost pentecostal in character. The natives are becoming Americanized. If more money were not given, he would have to retrench and withdraw from some places. On Bishop McCabe's motion, \$3,920 were appropriated; also a conditional appropriation of \$1,000.

To California Conference work \$5,400 were appropriated, of which \$500 is available at the disposal of the Bishop for the Oakland and San Francisco Districts; for the English-speaking work in Honolulu, \$784 were given; and for the Finnish work, of which no one seemed to know very much, \$490, at the disposal of resident Bishop. For Columbia River Conference Bishop Andrews moved that the appropriation be combined with one heretofore given to Nez Perces and all made to Columbia River, and this was done, \$7,154 being appropriated. Dr. Parsons represented the Oregon Conference, and \$4,347 were appropriated.

On Bishop Foss' motion the order was suspended to allow him to represent the Atlantic Mission, as he was not physically able to be present at the evening session. He spoke of the extreme poverty of the preachers there, one of whom had arrived recently in Philadelphia with only five cents in his pocket, his wife wearing a borrowed dress. Bishop Mallalieu said they had great opposition down there, and never so much as now. \$1,350 were given. To the North Carolina colored Conference, \$2,400 were appropriated.

The Committee adjourned to meet at 7:30, the benediction being pronounced by Bishop Hamilton.

Bishop Merrill presided at the evening session, and Dr. North led in prayer.

To the Puget Sound Conference \$5,750 were appropriated; to Southern California, \$4,834, \$200 to be made available at once for support of preacher at Los Angeles.

The case of Alaska was reconsidered, and on Bishop Cranston's representation concerning the purchase of some church property there, \$4,500 were appropriated. The

[Continued on Page 1537.]

THE FAMILY

ANGELS OF LIFE AND DEATH

Angels of Life and Death — they pace this earth; Unseen, they haunt the pillow and the hearth; Ever unseen, yet not always unfeet, Into our dreams and waking-dreams they melt. For now, some moment of the hurrying day, There comes, like one who sudden bars the way, The dread, stark thought of Death — so stark, so dread, That I a space seem numbered with the dead! But soon triumphant Life resumes her force, And the swift currents take their wonted course.

Angel of Life, divine,
Angel of Life, the day of Youth is thine!

But there will come a time when the warm thought
Of Life, like a sweet breath of spring, far brought,
Amid the brume of wintry days, shall start,
Shall stir, the slackened pulses of the heart
(Already half-consenting to be clod)!
But ah! soon, like a fire the foot hath trod
Into the earth, ascendant Death shall gain
The seat of thought, and none dispute his reign.

The sign thereof the sickle by the sheaf,
And the bright hectic of the beckoned leaf.

Angel of Death, divine,
Angel of Death, the day of Age is thine!

So say I, in the midst of my good days,
While Life prevails, and Death but scantily
lays

Upon the harp of Life a hand abhorred,
To jar the strain, to mute the vibrant chord.
So say I in the midst of my good days,
As with prevision keen of shadowed ways.
And yet I know not if it shall be so;
Doth yon Hesperian planet cease to glow
That now hath passed the verge of this dark
world?

Is not the leaf-bud in the bare branch
furled?

Angel of Life, divine,
Angel of Life, the sovereignty is thine!

— EDITH M. THOMAS, in *Congregationalist*.

THE LAST LEAF

MRS. S. E. KENNEDY.

SWAYING in the chill November breeze, the last leaf clings to the "old forsaken bough." Brown, withered and forlorn, one can scarcely realize that it is the same leaf which danced so merrily in the summer sunshine, keeping time to the music of the birds and the chirp of busy insects in the meadow beyond. Its countless companions have long since finished their work and returned to their teacher, earth, to be re-instructed and again sent out on some important mission. But why did this one leaf linger in its old home? Did it, too, have a mission, and is it waiting to deliver its message to a few thoughtful ones to whom nature delights to speak in parables?

The last leaf! The end of its race. A scarcely recognizable relic of the golden summer so lately passed. But how tranquilly it sways in the autumn breeze, looking serenely down upon the affairs of men in evident enjoyment of its dizzy height.

Life's "fretfulness and fever" mean little now to this survivor of its race. In the heyday of youth and in the prime of life it did faithfully the work assigned it. So well was each golden moment filled, that in its sphere and among its contemporaries this humble leaf has as faithfully carried out the design of its Creator as ever did the richest endowed mind of man.

When Paul Flemming, the disappointed dreamer of Hyperion, came to his right mind, he resolved "no longer to waste his years in vain regrets, nor wait the fulfilment of boundless hopes and indiscreet desires; but to live in the present wisely, alike forgetful of the past and careless of what the mysterious future might bring. . . . Henceforth be mine a life of action and reality," he says. "I will work in my own sphere, nor wish it other than it is. This alone is health and happiness. This alone is life,—

"Life that shall send
A challenge to its end,
And when it comes, say, Welcome,
friend!"

Suppose this leaf had wished itself a twig, or even the bough upon which so many of its fellows were depending. Think you, its work would have been better done? How many lessons we may learn from the inanimate things of nature! And are they not placed before us for this very purpose, that while doing their own work they may, at the same time, be helping us to do ours? Unlike ourselves, however, they do not waste time in useless repining. They do not know enough. Were our minds, then, given to us to make us miserable?

"Why have I not made these sage reflections, this wise resolve, sooner?" questions the hero of Hyperion. "Can such a simple result spring only from the long and intricate process of experience? Alas! it is not till Time with reckless hand has torn out half the leaves from the Book of Human Life to light the fires of passion with from day to day, that man begins to see that the leaves that remain are few in number, and to remember faintly at first, and then more clearly, that upon the earlier pages of that book was written a story of happy innocence, which he fain would read over again. Then comes listless irresolution and the inevitable inaction of despair; or else the firm resolve to record upon the leaves that still remain a more noble history than the child's story with which the book began."

I have often wondered that Holmes should have pictured a loveless old age, one at whom passers-by were expected to smile:

"And if I should live to be
The last leaf upon the tree
In the spring, —
Let them smile as I do now
At the old forsaken bough
Where I cling."

"Youth comes but once in a life-time," suggested the philosophical Baron, to which Flemming made answer: "Therefore let us so enjoy it as to be still young when we are old. For my part, I grow happier as I grow older. When I compare my sensations and enjoyments now with what they were ten years ago, the comparison is vastly in favor of the present. Much of the fever and fretfulness of

life is over. The world and I look each other more calmly in the face. My mind is more self-possessed. It has done me good to be somewhat parched by the heat and drenched by the rain of life."

And so it should be. Every life given to the best in spring-time, and kept at its best throughout the golden summer days, may look down upon the world from its sunny height at autumn-tide, enjoying not only the busy world beneath, but its elevated point of observation.

Moosup Valley, R. I.

DAINTY GIFTS FOR CHRISTMAS

JEANNETTE M. DOUGHERTY.

THE chief pleasure in the giving and receiving of Christmas presents is that the gift shall hold the kind thought and love of the giver. It is because of this personal element that we attach a value to home-made gifts above those purchased in the shop. Let the heart speak through delicate fingers, that the bit of work may bring Christmas joy and gladness because of the love wrought in it. Give thoughtfulness to the needs of those for whom you make gifts, and try and have something that will not be duplicated. The individuality of the donor and recipient ought to make this possible whether the gift be for ornamentation or use. While you may not be able to find entirely new articles for the household, yet there are always things that have become soiled and worn, that may be delightfully replaced by fresh ones. Frequently you hear the remark that such an article is worn out, but it can't be given up on account of its convenience. Something new, meeting the same requirements as the former, would be an acceptable change.

CUSHIONS

A simplicity of decoration marks the fancy work of the present season. For instance, many of the small cushions for the dresser are made without ruffle or frill. For these narrow ribbon is braided, making checker-board squares. Some are made of one color; but the prettiest are a combination of white with gold, pink, green, lavender or blue. More white is used in fancy work than ever before. A handsome dresser cushion had a heavy linen lace used in the make-up. The cushion was the longest of the narrow ones. Over the pale blue silk covering was closely drawn an insertion matching the lace; this covered the entire top. Around the cushion was a scant ruff of the silk, and over this the wide white lace. A band of fancy white ribbon was carried along the sides and ends, where the ruffle joined the cushion, and made into bows at the corners. It was one of the most attractive pieces of work seen. There are the daintiest round cushions finished around the edge with small rosettes of shaded purple and a bit of green. It gives the impression of a wreath of double violets. Yellow is a good color for this style; so is pink, using in the rosettes two or three shades of the color and a little green. There are small heart-shaped cushions of white linen embroidered in forget-me-nots. The upper part of the cushion, however, instead of being round, is cut more in the shape of a crescent, so that the ends may be drawn together and tied with a double bow of baby ribbon. The outside edge is finished with narrow lace.

Scarcely any of the cushions are embroidered this year; ribbon, lace and insertion are used more than the linen top. This does not apply to sofa pillows. In these you will find colored linens to be worked in white or color. For pillows without trimming or needlework there are lovely squares of

China silk and Liberty satin. One design was of autumn leaves on a dark green background. Others had conventional patterns in figures and scrolls. There are beautiful wide satin ribbons to be used in ruffles for pillows; these are in graduated shades of green, pink, lavender and yellow, and gather with a cord in the edge of the ribbon. A green linen worked in white and with shaded green ruffle makes an attractive pillow.

Among the

NEW THINGS IN LINEN

the most convenient is a set of table mats. Two pieces of circular, oval or square linen are put together with fancy stitching or embroidered scallop. The piece on the under side is open across the centre (the selvage edge being used). In the opening you slip a sheet of asbestos cut the size of your mat. One can readily see how these protect the table and how easily they may be laundered.

The Renaissance lace seems to be the most popular decoration for dining table, side-board, dresser, small tables, and in fact for any place that a square or scarf of this material can be used. One of the large houses on Broadway, New York, had their windows filled with these beautiful things; and as fast as one admiring throng moved on, another crowd filled the place. There was an entire cover for the dining-table made of Renaissance. On this was embroidered great clusters of roses shading from creamy pink to dark red. The lace made an exquisite setting for the rich colors of flowers and foliage. Many of these pieces are round, for both large and small tables. For a simple piece of embroidery the mistletoe is one of the new designs. There are embroidered holders made of linen for the teapot. These have a padded square slipped into them, as the asbestos is used in the table mat. Dainty little needle-books are made of small squares of linen, either embroidered or decorated with a small sketch in water color. They are stiffened with card-board and lined with heavy tinted paper. The pinked leaves of white flannel are fastened to the lining before it is pasted to the back of the book. The same style is made without card-board, the edges being bound with narrow ribbon.

Glove and handkerchief boxes are covered with Oriental goods such as you can buy in strips and squares—an embroidery of dark rich colors on a cream or tan background. They are novel and pretty.

BAGS

There are many purposes for a pretty bag, and there are two new styles that are popular. One of these is a round bag made of a circular piece of goods. In one store they had these round pieces for work bags stamped for outlining in silk. The circular linen was lined with pink, blue, or light green. At regular intervals about three inches from the edge are fastened small brass rings. The ribbon run through the rings is long enough to allow the bag to lie out flat in the lap or on the table when in use. When ready to hang, it may be gathered up with two or more loops of the ribbon. This style is used for larger and more elaborate bags, to be made of China drapery silk, and also smaller bags of satin for the work-basket; the latter having leaves inserted for needles. The other style is made of two squares; the top has a circular piece cut from the centre, and the brass rings for the ribbon are fastened on the edge of the opening. These are made of different materials—silk for fancy work bags, linen for small laundry bags, and cotton *crêpe* for toilet articles.

PEN-WIPERS, RING CASES, ETC.

A simple article that small fingers can make is one of the new pen-wipers. Eight

circular pieces of felt or flannel are cut and pinked; each piece is folded into quarters; then these eight folded pieces are fastened on a round piece of felt pinking as the others, and a big velvet pansy placed in the centre. Another small article is a case for stick-pins made from a strip of eider down. The outside of the case is of fancy ribbon, which is fastened to the eider down lining with narrow binding of ribbon. A pocket of ribbon may be put across one end for collar buttons. The whole is finished with a bow at the upper edge and ribbon to tie when rolled. Eider down also makes a pretty case for rings and small jewelry. For this a circular piece of cardboard is covered with pink eider down; in the centre are fastened three rings that have been made of card-board and covered with eider down; the rings are the size of a small napkin ring and about half as deep. A broad ribbon of pink satin is gathered very full and tacked over the rings. A frill of lace covers the satin ruffle and a fluffy bow of narrow ribbon is fastened in the centre where the frills are gathered. It is a pretty and dainty device. You lift up the satin ruffle, and there are the ring boxes hidden and covered beneath the frill.

FRAMES AND PICTURES

Many new designs are shown in the small gold picture frames—round, oval and square; single, or in groups of two, three or four. They are so pretty for family pictures, or for any of the choice reproductions of great paintings. Many of the beautiful Madonnas you can get on small, inexpensive cards. These cards are lovely for Christmas greeting or to slip in with the gift of package or book. Especially appropriate for this purpose are the pictures of the Christ-Child by Ittenbach or Meunier. One of the most beautiful of modern Madonnas is the one entitled, "The Madonna of the Flower and Thorn," by the German artist, Haushalter. It was first brought out last winter and was one of the most popular selling pictures. It comes in several sizes, the smallest being about six inches high, and selling for one dollar. Frequently this picture is mounted as you see Angelico's trumpeters, in a frame with pointed top; only gold is not used in mat or frame—always gray mat and frame holding the silver tones. In the small size of the picture a narrow metal frame, pointed at the top, is used without a mat. In the larger size the pointed mat is used even in a square frame. The panel, however, seems more appropriate than a square or round frame for this subject. The picture is also printed in a reddish tone.

Chicago, Ill.

The Woes of Women

THERE are, indeed, today a number of women, by no means lacking in intellectual attainments, who go about restlessly throughout the land, crying aloud and sparing not in their agitation over the woes of women and over the awful fact that there is such a thing as sex. Many an impressionable person has listened to these ladies and has gone away perturbed and anxious, fearing lest, after all, our whole social system may be absolutely wrong, that man is largely to blame for it all, that women could manage things much better, and that if these oratorical ladies only had a chance, we should quickly find ourselves upon the verge of a new heaven and a new earth. We have a dim idea, however, that this isn't really so, and that the true basis of such theories is much less philosophical than physiological. All it really means is that the female prophets who are now so loudly crying in the wilderness have never

yet been fortunate enough to meet with The One Man. — *Bookman*.

NOVEMBER TREES

Let poets sing of their leafy trees
When the tides of summer fancies swell
And rock their thoughts, as a tropic breeze
 Rocks the bee in a lily's bell;
But give me a harp whose ring is sharp,
 Tuned for November melodies,
That I may roam the bleak hills alone
 And sing of the gray and leafless trees.

Their boughs are bare in the twilight dark,
 Cold and bare when the moon is high,
Like the cordage and masts of a stranded
 barque
 That warp and freeze in a polar sky.
There is never a leaf the sky-born thief
 Did not hurry away ere its color was
 gone,
But the boughs, though bare, to me are as
 fair
 As the naked forms of the Parthenon.

Where the branches part in the dusky wood
 The golden mist of the sunset streams,
 And tracks of starlit solitude
 Glimmer at night on a world of dreams.
The wind is chill on the rugged hill,
 And the early snow is gathering;
 But the winter is naught, for the boughs
 are fraught
 With the flow of sap and the hope of
 spring.

— C. P. Cranch.

W. F. M. S. NOTES

Recent letters from Mexico state that the Epworth League in the Girls' School in the capital is doing excellent work. A former student in this school, the daughter of an ex-priest, is in sole charge of our school in one of the Mexican towns, and is said to have the children of the best families of the place under her instruction.

The Hall of the Woman's College, Lucknow, is now adorned by a full-sized portrait in oils of the late Miss Phoebe Rowe. The portrait is copied from a photograph, and is pronounced an unusually good likeness. It was executed by Mrs. J. W. Waugh, formerly of North India, now residing in Delaware, Ohio. Mrs. Waugh was a highly esteemed friend as well as a sincere admirer of Miss Rowe.

Mrs. J. E. Scott writes from Muttra, India, that they are in the famine work. Grain shops and kitchens for preparing food are opened at twelve different points, and thousands are fed daily. Thirty-seven car-loads of the grain sent from the United States came to Dr. Scott for distribution, and is now all used. Abundant rain has come to many parts of India; still it will be a long time before the distress is completely relieved. Clothing is now a pressing need, and some of our auxiliaries have been preparing boxes to go out with our missionaries in time for the cold weather.

Mrs. Hoskins from Cawnpore, India, sends this message: "Tell my friends that I often think of them and the Bromfield St. prayer-room." She gives a most interesting account of the relief work in the famine districts, and says: "We have lost few of our famine orphans comparatively. They came to us in a wretched condition, but it seems to be only emaciation from lack of food."

Miss Grace Stephens, of Madras, has just completed an itinerary in the New England Branch, during which she addressed large audiences at Temple St. and Tremont St. Churches, Boston, Harvard St., Cambridge, Providence, Portland, Malden, Hartford and Springfield. District meet-

ings were held, and interested numbers came from distant points in order to hear this consecrated speaker upon whose work God has so signally set His mark of approval. She came, at great cost to herself, to bear witness of the power of God, and in good time the joy will be hers of seeing much fruit from this effort in the New England Branch.

— Those who heard Miss Stephens relate the story of the conversion of Rev. W. Raju Naidu, the editor of the leading paper of Madras, and remember how she was stoned in the streets and her life threatened on many occasions because of this convert, will read with interest two articles from his pen in the current number of the *Gospel in All Lands*. As pastor of the Tamil Church, his influence is being widely felt. He gave up home, mother, wife, wealth and high position, in order to become a Christian, and now he has committed unto him the glorious Gospel of the blessed God.

— Miss Organ writes that the people of Shahjehanpur, India, are planning great things for the return and welcome of Bishop and Mrs. Parker. One of the features of Miss Organ's work is to teach the girls to learn hymns, even though they cannot read them, and they sing in Hindustani, "We praise Thee, O God, for the Son of Thy love," and "What a friend we have in Jesus."

— Many find it hard to pronounce Soobonagam Ammal, especially if the Ammal (Mrs. or Madame) is used; but this is a respectful way. With us it precedes the name; with her it follows. *Sooboo* means a god; *nagam*, a cobra. Combined it signifies "the worshiper of the cobra god." Yet Sooboo has never worshiped that dreaded serpent, though she bears the name. Mrs. William Butler writes: "We rejoice that Christ has set His seal of approbation on the work of the Woman's Foreign Missionary Society in sending one of its Bible women to carry to this secluded high-caste woman the knowledge of One who can forgive sins. Sooboo seemed so wedded to idolatry and so enthralled in its fetters, how could any one imagine she would ever cast off her allegiance, give up her idols, her temple built by her own money, the forty idols it contained, her riches, her home, her jewelry, her mother, all to Christ? But the Holy Spirit chose as His messenger to her a plain, simple woman who had herself found salvation, and could tell 'the old, old story' to the heart that was seeking peace and could not find it among her idols. What can idolatry do for a woman? This young woman in the full flush of her precious womanhood would, by the desire of Hindu priests and Hindu teachings, stand all night, from 6 p. m. till 6 a. m., her hands clasped and raised above her head, and repeat the prayer to the idol, the image before her. She would often pray three thousand prayers without any intermission, would bathe several times, according to a trying ritual, would fast forty days taking no nourishment but a little milk once a day, and seek by some penances which we need not mention to find peace for her soul. But no peace or joy came till she gave herself to Christ, and she is now rejoicing in God her Saviour."

Not Available

When, at three o'clock one morning, Mrs. Newman was convinced that she heard a burglar in the parlor, she cautiously awakened her husband.

"Very well," said Mr. Newman, with a drowsy patience born of frequent similar alarms, "I'll get my revolver from the drawer, and go down and investigate."

"But, William," said his wife, with a

sudden gasping remembrance, "your pistol isn't here, dear. I—I tied it up with ribbons for an ornament under your father's sword today!" — *Christian Endeavor World*.

Between the Lines

Miss Passay: "Yes, and when he proposed I tried to pretend that I didn't care for him at all. I tried hard not to let him read any encouragement in my face, but he did."

Miss Peppery: "Ah! I suppose he could read between the lines." — *Philadelphia Press*.

BOYS AND GIRLS

THE HOSPITAL COLLECTION

"Where are you going, my little maid?"

"I'm going collecting, sir," she said;

"But not for me," she added; "it's all For the poor sick folks in the hospital."

I followed her down the garden walk; I saw her smile, and I heard her talk.

"Pansies, have you some seeds to spare? Thanks! How happy and good you are!"

"Poppy, your box is full, I see — Plenty for you and enough for me."

"And oh, you 'Sturtiums! Sure's I live, You've two, three, four — seven seeds to give!"

"No seeds in your box yet, O Fleur-de-lis? Why should you hide them, dear, from me?"

"Sweet Peas, you darlings, you never hide: You carry your pockets of peas outside."

"Next May I will scatter them here and there And hit-or-miss in my garden square:

"And after a while the flowers will call, 'We're ready to go to the hospital.'"

— MARY A. LATHBURY, in *Union Signal*.

IN THE CAT-TAIL SETTLEMENT

HELEN M. RICHARDSON.

"WHIR-R-R-R!" shouted the Wind, one cold November day, as he rushed down into the Cat-tail settlement. "What are you meadow folk about, this fine morning? It is high time you were at work."

The Cat-tails stood in groups, stiff and solemn. But when the wind burst so unceremoniously into their midst, there was a sudden bending of brown heads, this way and that.

All the Cat-tails knew that their play-time was over when the Wind stirred them up so briskly. Before his speech was ended, several little filaments of down began to float uneasily about, as if seeking a resting place.

"We have only been waiting for you," rustled the dry leaves wearily. "We almost thought you had forgotten us."

"Whir-r-r-r! Forgotten you? No, indeed!" cried the Wind.

And his cold breath sent a shiver through every little Catkin in Marshland.

"You are about ripe enough for pillows," he continued, shaking several plump brown heads together, until the air was full of down.

"Oh!" sighed the Cat-tails, "the Pine

trees' story must be true, then; they said we should have to help them in the pillow business, this fall."

"The Pine trees know what they are talking about," puffed the Wind. "They hear a great many plans discussed during the summer months."

"It all came about through whispering," spoke up Madam Catkin, the pride of Marshland, giving her brown velvet gown a complaisant shake. "While you, O Wind, are asleep, during the quiet summer nights, even the Pine trees' low murmuring can reach our ears. And then the Katydids, and the Crickets, and many other little insects, bring us news. The Pine trees have been in the pillow business a long time, and so have the Fir trees."

"Go to work! go to work!" interrupted the Wind, tossing the Cat-tails about, roughly. "You never will be wanted until you begin to display your pretty white cotton."

The Wind's breath was strong, and in a few minutes the Cat-tail settlement was a busy place. Each brown velvet garment suddenly displayed a border of white down. Many of the little down fairies sprang into the air and joined the Wind in a merry waltz.

When Doris and Aunt Edna reached the spot, every prim Cat-tail had taken on such a jolly, rollicking manner that Doris clapped her hands with delight.

"Oh, Auntie! I didn't expect to find the Cat-tails so fluffy! What a soft, sweet pillow I shall have!" she cried.

The stalks remonstrated feebly against having their pretty heads cut off; and the long, dry leaves gave Doris many pert slaps on her soft cheeks, as she waded into the wet swamp. But Doris didn't mind the slaps a bit; she only said: "Dear me! this old timothy-grass is all dried up!"

What a pity she was unable to hear the answer: "Dry as we are, my little maiden, we still can be made into excellent chair seats. And very likely you may be glad, some time, to rest your feet upon one of our soft mats."

When Doris had gathered all the Cat-tails she needed for her pillow, she tripped away with Aunt Edna.

"Well," exclaimed several tall Catkins, whose white cotton still remained concealed in spite of the Wind's boisterous shaking, "we have escaped, this time!"

"O Doris, where did you get all those Cat-tails?" asked her brother Archie, as he burst into the room where Aunt Edna was showing her how to strip the fluffy cotton from the stems.

"Down in the swamp. Auntie and I got all the ripe ones; but there are a few tall ones left. Auntie said they were too hard for our use."

"Just what Ned and I want for torches; they last longer. Come on, Ned!" cried Archie, seizing his brother by the hand, and off they started, on a run, to the swamp.

The tall flags rustled rebelliously, but it was useless. Archie and Ned bore the reluctant Cat-tails home in triumph.

Doris' sofa-pillow was soft and fragrant; but the boys' torches smelled of kerosene. And Doris thinks that the little cotton fairies, cuddled up so cosily beside the sweet-smelling pine-needles in her pillow, are well cared for.

Waltham, Mass.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

Righteous Overmuch

When George II. ascended the throne, education and religion alike were at a low ebb. The specious wit of Voltaire and the flippant deism of Bolingbroke were above par; while the profound utterances of David and Paul were generally discounted. True, England's two greatest universities pursued their established curricula, but they were seriously affected by the rank infidelity prevailing. The strenuous life was scarcely known in accredited circles, and a truly pious youth was singled out as a speckled bird. He was righteous overmuch in the eyes of those who favored a very mild sort of virtue, not at all exacting.

Cradle of a New Era

It was rocked by the hand of Susannah Wesley in the rectory at Epworth. Some one affirms that before God makes a great man He first makes a great woman to mother him. Certainly this was true in the case of John Wesley. He was blessed with a mother who was great in every element of womanly strength and beauty of character. She not only gave being to a mighty man, but to her strong common sense, deep religious impulses and rare wisdom was he largely indebted for his power to inaugurate a new era in the march of Christ's kingdom. He was a divinely chosen champion of a cause which was destined to check and overcome that destructive deism which threatened to ruin Anglo-Saxon civilization.

"Bible Moths"

Associated with John Wesley at Oxford University were his brother Charles, Mr. Morgan, and Mr. Kirkham. In November, 1726, they began spending their evenings together for the special purpose of studying the Greek Testament. So diligently and persistently did they hover about this divine light that they were stigmatized with the above appellation. The dissipations of college students had no charm for these earnest souls, touched by God's own hand "to finest issues." Think of it! How strange, in that age of superficial trifling, for a little band of university boys to spend an hour in private prayer every morning — veritable "Comrades of the Quiet Hour" — to fast Wednesdays and Fridays, practice rigid self-denial, and engage in rounds of sympathetic charities among the destitute. No wonder they were called "madmen and fools." Wiser men in their decisions and in their stupendous achievements for Christ and the world have seldom lived.

Full Bins

Only from such can abundant supplies continue to pass. A mind well stored, a heart kept full of heavenly riches, God delights in utilizing for the furtherance of His plans. The past with its well-improved days and rightly spent hours He can turn to telling account in renovating the earth. Herein the founders of our Methodism were wise; herein they qualified themselves for becoming the worthy and able leaders of a conquering host.

Even to the last did our venerated Wesley keep filling the reservoir of his purified being with goodness and God, that he might be a favorite almoner of Divine benefits to needy multitudes.

Faith Talent

This is a part of the original furnishing of every human being. It is strongest in the greatest. For the effective worker it ranks with chief essentials. This talent, like any other, is capable of wonderful improvement. By proper exercise it grows. The most developing of all exercises is that of strict and cheerful obedience to all of God's requirements.

Praying at a Mark

Certain soldiers were commended for their marvelous execution in battle. Upon inquiry it was found that they were in the habit of taking aim and did not fire at random. Much praying breath is wasted through indefiniteness. How did the early Christians do it? Did they scatter or concentrate? Intense were their desires and precise their aim. Read the account of two prayer-meetings as recorded in Acts 4 and 12. In the former they came together with a specific want — "boldness to speak thy Word," in spite of deadly perils. Their printed prayer consists of just a few direct sentences. What was the result? Place shaken, "all filled with the Holy Ghost, and they spake the Word of God with boldness." Distinct desire, definite answer. "Whatsoever things ye desire when ye pray, believe that ye receive them."

Rhoda's Report

Again they have one specific longing. Peter is in a dungeon. There is only one hope of his deliverance: they must pray him out. At the home of John Mark they gather and pray for just this. How quickly the request is granted! Peter stands at the front door. Even they are surprised at the swiftness of his coming. But the secret of their phenomenal success in prayer was, that unitedly they were in dead earnest after one thing. Oh, the possibilities of united, believing, importunate, definite prayer! It is the mightiest instrument ever placed in human hands.

Lovers

Not the simpering, superficial, sentimental ones; and yet even these are not to be judged too harshly. But those great-hearted, wise-headed, open-handed, magnanimous natures, purified by Christ's blood and filled with all the fullness of God, burning with a compassion like that of Jesus Himself for wayward men, having, like Prof. Tholuck, a passion for just such work as the Saviour would do, and, like Phillips Brooks, an enthusiasm for humanity. Such lovers of the race are God's choicest earthly associates and His most efficient, prized, trustworthy co-workers. Whatever else you are, Epworthian, be a genuine lover!

En Masse

There have been times when people were drawn to penitent altars in crowds.

On that ever-memorable day of Pentecost three thousand souls yielded themselves to the risen Lord. Since then revivals have rushed over large communities like wind-swept fire through dry prairie grass. Hundreds of thousands have been saved in single revival periods. For some reason there have been fewer of these vast demonstrations of the Spirit's saving power in recent years than formerly. Why is it? May it not be, partly at least, because God is insisting upon more uniform, regular, all-the-year-round, personal work in winning souls, and in order to this a higher type of Christian living? Not in large numbers alone, but one by one, must we capture men and women for Christ.

Living Out Christ

When the cleansed, purified, sweetened fountain is full, it overflows in refreshing streams. When the rose is all ready it blooms, filling the air with beauty and fragrance. When the sun lifts his flaming face above the horizon he warms and lights mountain and plain, country and city. So when Christ actually lives in the human soul, that soul's daily existence is simply living out the Christ within. Such a one will be as unconscious of his full influence as is the rose of its sweetness.

Watches

Leave these behind when audience with God is desired in the secret place. Take time to be alone with Him. How much we miss by hastening formally to private devotions and feeling too hurried to listen for His voice! He will speak to us if we will give Him the courtesy of a patient hearing. Oh, this rushing age! How it robs us of time for holy meditation and the practice of God's presence! "By all means, use sometimes to be alone." How few of us have learned to "tarry" until "endued with power."

"Take time to be holy,
The world rushes on,
Spend much time in secret
With Jesus alone."

He who has power with God will have power with men.

Subsoil Drainage

Dr. Finney, president of Oberlin College, was a most marvelous evangelist. It was his rule to make ready for every special effort for a revival by what he termed the emptying process. He sought to get rid of self by rigid self-examination and hearty penitence for omitted duties, lost opportunities, lack of zeal, as much as for actual transgressions. He often compared the soul to fallow ground that needed breaking up by most thorough plowing and deep drainage. Subsoil repentance that gets at the very roots of sin and turns up to the light all hidden impurities, a repentance that pulls out and throws away the entire growth of evil impulse, keeping and cherishing not one vile germ, is the repentance that makes the heart ready for good seed. We are often too gentle and

pitiful toward our pet vices. Send the plowshare of self-examination down deep into the deceitful heart, and you must become disgusted with the repulsive weeds there growing. As a special help in this essential to vigorous and fruitful spiritual growth read Psalm 139, especially verses 23 and 24. True repentance, which is the deliberate abandonment of all sinful desire, is as necessary to the Christian's usefulness as it is to the sinner's conversion.

Entirely Too Calculating

A shrewd, worldly-wise little girl prayed: "O Lord, make me good—not too good—just good enough not to get whipped!" Naughty child, do you say? Not a particle of principle here, just the baldest policy? Yes. No true sense of sin's essential nature, no conception of goodness for its own worth, no real appreciation of God's holiness, no idea of personal relationship to a personal divine Father. Is it not a sad and startling fact that many professed followers of Christ act as the girl prayed? In effect they say: We really desire to escape hell and reach heaven at last; but anything more than this we care little about. The thought of being as noble and pure and Christlike and useful to others as possible has never seriously occurred to them.

O Epworthians, is there any secret rebuke in this girl's prayer for you? Do you ever pray, even very slyly and very silently, that you might indulge the carnal nature quite a good deal and be a Christian only a little, just to the extent that would allow you bare admission into heaven? Fatal mistake! "Ye cannot serve God and Mammon." Unconditional surrender to Christ is required. We must be true-hearted, whole-hearted, faithful and loyal to our chosen Lord. God pity those who try to drive sharp bargains with Him who gave His heart's blood for their salvation!

The Revival Broom

A revival's chief purpose is the saving of souls. It is a broom to sweep the house in order that the lost piece of precious silver may be found. We like to have everything suited to its design, even though it be only a broom. So we have the revival broom, well proportioned, orderly, and in good taste. And while it may be a fine-looking broom and no one can offer any objections to its appearance, yet it does not sweep the house well, and the lost piece of silver is not found. Better by far have a plain, common revival that accomplishes permanent results than to have a series of meetings that fall a prey to fastidiousness.

Iron Aeolus

It is the mission of a light-house to shine. If faithful to its trust it does shine all the year round. When the atmosphere is clear it sends its friendly rays across the sea for leagues. But let perilous fogs prevail, the black, driving rains beat, or a wild snowstorm literally fill the air, and then how dim those brilliant rays! Then something must be utilized more effectual than light to save imperiled seamen. A well-equipped light-house plant, under such conditions, fires up its great engines and through an automatic time-gage it

sends forth a trumpet blast that shakes earth and air.

Key of F

It is a terrific midnight storm. The destruction-menaced ship is off Montauk Point. The southeaster from the Gulf Stream is driving it landward, against shoals, rocky islands, sand-bars. Not a beam from the light-house can be seen. No one knows where the vessel is. The captain is anxious and bewildered, till suddenly there breaks upon his ear, deeper than the howl of the storm, a strong, steady roar. Is it upon the key of F? Yes! Sure! Then it is that fog-horn. Out he whisks his watch and holds it to the lantern. He recalls his time-table—blasts so long, pauses so long. Now he has his bearings. Only ten miles away, and there is hope of reaching the harbor.

All at Once

Melanchthon was a brilliantly shining light-tower. But shining alone he could never have ushered in the Protestant Reformation. It required Luther's fog-horn to penetrate the darkness which Romanism had induced, and to sound out to the mariners of a new hope their true bearings. Patrick Henry's loud blasts through the storms of the Revolution aroused the American colonies and aided in determining their whereabouts. The fog-horn of the abolitionists before the '60s roared away unmistakably on the key of F until shackles fell from four million slaves. At this time as Christian workers an emergency is upon us. Counter tides of worldliness threaten the gospel ship. Rocks of selfishness and greed are in the darkened, seething sea. Sand-bars of indifference stretch along the shore. In the roaring storm the light-house keeper does not entrust the situation even to light and fog-horn, but he also resorts sometimes to bell and cannon. Light, fog-horn, bells and cannon, all at once!

Moral Cannonading

This is a tremendous demand of our day. Sinai and Calvary—the power of both must be brought to bear upon the enemies of Christ. When the light and bell of the steam engine are not sufficient, how the whistle shrieks its shrillest notes! Some detest seeing Christians fired with zeal. Some do not like cannonading ministers. Neither does Satan.

Quick Salvation

Bishop Warren tells how a Christian worker at Hamilton camp-meeting went to a serious-looking man in the crowd and invited him to the altar. He replied: "I have no time. I am an engineer and must go and pull my train out in ten minutes." "Oh, that is plenty of time to get converted," said the other. "Come along." He went, was gloriously converted, and pulled his train out on time. How easy it is for Christ to save the soul that is ready to forsake sin and believe in Him!

Armor On

The Vaudois were making a glorious march to their ancient home far up among the Alps. On the twelfth day of their encouraging advance the little army halted at one of their cherished shrines,

and with foes all about them, without laying aside their weapons, they read and sang a Psalm and prayed out of full hearts to the God who had kept and led them thus far. Then they hastened on to the final conquest of that land which is still their beloved home. In the march of Methodism for two million souls for Christ we have this week reached the shrine of our Pilgrim Fathers, a shrine of devout thanksgiving to Almighty God. About us are enemies; so let us keep our armor on and weapons ready. After gratitude's offering, we must advance to the complete conquest desired.

Holly Branches

"I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat,
Of peace on earth, good-will to men!"

How beautiful this anniversary! Beautiful from the beginning, beautiful through all the years! Beautiful to us if we have been earnestly at work to win the lost. Beautiful indeed will this day be to those who celebrate it as souls newly born into the kingdom. To such the day will have a fresh meaning.

"O wake our hearts, in gladness sing!
And keep our Christmas with our King."

Mellin's Food

RAIN development is dependent on bodily condition. A child will not develop mentally in a satisfactory manner if the bodily condition is poor. Mellin's Food furnishes food which produces a satisfactory and healthy bodily condition; it also contains natural phosphatic salts, by which the brain is made active and strong. With Mellin's Food children the brain is not developed at the expense of the body, neither is the growing condition of the body neglected. Mellin's Food and fresh milk nourishes the whole infant system and produces healthy, happy infants. It nourishes because Mellin's Food is entirely soluble and digestible, and because it contains the necessary nutritive elements in the proper proportions and in sufficient quantity; every particle of it does its work in nourishing and sustaining the infant system.

I have received the sample of Mellin's Food and also tried it, but it is nothing new to me to see the fine results it produces, as I brought up my children, all of them, five in number, on Mellin's Food, and am glad to recommend it to all mothers as an invaluable food for infants and invalids.

Mrs. M. NEWMARK
245 E. 103 St., New York, N. Y.

I am sending you a picture of our baby Ruth, who we think is a pretty good specimen of a Mellin's Food baby. Until she was three weeks old she was very small and did not seem to gain at all. Then we commenced to give her your food, and she at once began to thrive, and has been perfectly healthy ever since. She is now ten months old. I certainly think that Mellin's Food saved her life and I can recommend it most highly.

Mrs. C. P. AUSTIN
Gardiner, Maine

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, Ph. D.

December 2 — "Spending Time and Taking Pains for Christ." — Matt. 25:1-13.

DAILY READINGS

Monday. Time and work. Psalm 90.
Tuesday. Results of Christian work. Acts 5:12-16; 16:23-34.
Wednesday. Jesus serving. John 5:36; 17:4.
Thursday. Using common lives. Mark 14:12-16.
Friday. Daily service. Luke 9:23-26.
Saturday. As unto the Lord. 1 Pet. 4:8-11.

"Ten virgins clothed in white
The bridegroom went to meet;
Their lamps were burning bright
To guide his welcome feet."

Apparently all ten were ready. But not yet had they been tested. When the determining moment came, it was immediately made manifest that five only had spent sufficient time and taken ample pains in preparation for the joyful event. Alas! for the careless, apathetic, indifferent ones! Their fond hopes are blasted. They neglected supplying themselves with oil. Their lights have gone out. How dreadful is the darkness in contrast with the brilliantly lighted home of the wedding festivities! Blessed virgins who have been painstaking! Sad and sorrowful beyond expression is the doom of the five foolish ones!

"They trim their lamps; in vain
The foolish virgins' toll;
Our lamps are out. Oh, deign
To give us of your oil!"

The emphasis in this parable rests upon the terrible fate of those who were superficial and negligent. This is the fatal vice of too many professed followers of Christ. They do not take time to be holy. So little downright earnest thought is given to Christian living on the part of many Epworthians that there is positive danger of their meeting the appalling doom of the foolish virgins. Arouse ye! Awake! Be ready! In such an hour as ye think not the Son of Man cometh! God forbid that you should be classed with those who cry in vain!

FLICKERINGS

1. The secret essential of spiritual vitality is wanting. When the oil of divine grace is no longer received, then the light flickers and fails.

2. Persons may have the name and outward appearance of true virgins, and yet lack the character. It is reality that counts. Character tells.

3. Real and apparent disciples of Christ may carry the same kind of lamps, may lead the same moral lives, while the motives of one may be selfish and of the other pure.

4. No one need be deceived concerning his relationship to Christ. Yet it looks as though many are resting, actually sleeping, in false hopes. Startling must be the unexpected "Depart, I never knew you!"

FLAMES

1. The steady light that fails never is not the resultant of natural qualities. It is all of grace, and grace is of God. This alone can regenerate a heart prone to evil.

2. God's favor in a special anointing of the Spirit, and qualifying for effective service may be the blessing of each one who will spend suitable time in secret prayer, and then take due pains in daily doing the Divine will.

3. Hearts of flame and tongues of fire are the outcome of pentecostal power. Oh, how much we need many days like that of Pentecost!

4. Born for eternity, it is of the utmost importance to ourselves and our associates that the hot fire of divine love be kept burning upon the altars of our hearts, and our lamps always lighting the path to heaven.

WICKS

1. Religion and all its requirements are perfectly reasonable. We do not expect success in any ordinary undertaking without time and toil. Neither should we look for it in these

highest interests without making adequate application of the means. The lamp and oil are useless without the wick. Good habits and God's promises are invaluable; but unavailing unless utilized by saving faith.

2. Dr. Johnson, being asked how he had acquired such extraordinary accuracy and flow of language in expressing his ideas, replied: "I have made it a rule to do my best on every occasion, and in every company to impart what I know in most forcible language." Such painstaking care in the religious life would ever bring joy and never sorrow.

3. Edward Everett Hale tells us he is satisfied that the neat and plain writing of his manuscripts, showing careful industry, had much to do with the acceptance of his earlier literary efforts by editors and publishers.

December 9 — How to Listen. — Matt. 13:3-17.

DAILY READINGS

Monday. Use for ears. Mark 8:14-21.
Tuesday. The art of hearing. Luke 8:1-18.
Wednesday. Curious ears. Acts 17:16-21.
Thursday. Jesus a hearer. John 8:20-27.
Friday. Ears and tongues. Luke 12:1-3.
Saturday. Taking heed. Deut. 28:1-6.
Sunday. How to listen. Matt. 13:1-23.

With the soul. How else can we listen, since ears are only avenues of sound? Unless the mind is alert, these avenues are useless.

With undivided attention. Wandering thoughts are fatal to the grasping of any truth worth knowing. Will power must be exercised in holding the mind upon the subject in hand.

With as little prejudice as practicable. Sometimes a tree is so situated that the forces playing upon it bend its leaves, limbs and trunk in one direction. It cannot stand erect and symmetrical. Some people are so situated and surrounded by religious prejudices that it seems impossible for them to receive celestial air and heavenly sunshine from all directions. They become warped, one-sided, deformed.

With a determination to retain all that is valuable. This requires effort. Much listening is entirely passive. There should be an active energy put forth to treasure up for future use all that is enriching. The lessons worth hearing are worth remembering.

With due appreciation. Aruleus Rusticus was listening to Plutarch when a soldier handed him a letter from the emperor. The lecturer, seeing this, stopped to give him time to read it. But Rusticus declined to accept the courtesy, preferring the words of the philosopher to the message of the prince.

For spiritual benefit. A lady once went to hear Rev. Ebenezer Erskine preach without knowing who he was. Under the ministration of the Word she was greatly blessed. Learning to whom she had listened, she went the following Sunday with great expectations to hear him again. This time, however, she was sorely disappointed. Relating the two experiences to Mr. Erskine, he replied: "Madam, the reason is this: Last Sunday you went to hear Jesus Christ preached, but today you came to hear Ebenezer Erskine preach." In every sermon and in all spiritual teaching we should listen for the voice of Christ.

AURICLES

1. He who is intent upon hearing the music of birds will not notice the chirp of crickets.
2. All other things being equal, the best conversationalist is he who listens best.

3. Truth heard through the ear should be uttered in the life. "Is the sermon done?" was asked of a woman who was hastening home from church. "No, it is preached, but it still

remains to be done. I now go to do it." A woman keeping a country store in which she used a false measure, heard a sermon in which dishonest measure was scathingly exposed. She gave evidence of being greatly affected under the discourse. On the following day the minister called upon her and asked what she remembered of the sermon. With many apologies for a defective memory she ended by saying: "I did remember, I did remember. I remembered to burn my bushel."

4. If the minister and teacher are held accountable for the manner of their preaching and teaching, so are their auditors responsible for hearing aright. Among the most solemn words ever uttered by Christ are the oft-repeated: "He that hath ears to hear, let him hear." No room for listlessness.

5. Forget not that an attentive and appreciative congregation is an inspiration to the preacher. By listening prayerfully you help him and help yourself.

December 16 — Confessing Christ. Matt. 10:32-39.

DAILY READINGS

Monday. How to confess Christ. Rom. 10:1-10.
Tuesday. Faith and confession. John 20:24-29.
Wednesday. Its power in the world. Matt. 16:13-20.
Thursday. A notable confession. John 9:24-38.
Friday. Ashamed to confess Him. Mark 8:34-38.
Saturday. Jesus and the confessor. Luke 12:8-10.
Sunday. Confessing Christ. Matt. 10:32-39.

"Art thou afraid
To be the same in thine own act and valour
As thou art in desire,
Letting 'I dare not' wait upon 'I would?'"

If so, you are to be pitied. The fibre of such a character is flimsy and limp. It needs grit. And this gives us one chief essential for confessing Christ. As well try to make a river run up the mountain-side as to attempt this duty without Christian courage. But how can the naturally timid become brave? Only by receiving Him into the life who is the Source of all highest heroisms.

BEHIND THE SCENES

Before we can openly confess Christ, whose cause we have espoused, there is for each of us a cross to be lifted. Sometimes, yea, usually, this cross is heavy and hard to bear, because it means death to certain carnal ambitions which

The Stimulus of Pure Blood

That is what is required by every organ of the body, for the proper performance of its functions.

It perfects all the vital processes.

It prevents biliousness, dyspepsia, constipation, kidney complaint, rheumatism, catarrh, nervousness, weakness, faintness, pimples, blotches, and all cutaneous eruptions.

It is assured by taking Hood's Sarsaparilla which acts directly and peculiarly on the blood.

This statement is proved by thousands of unsolicited testimonials.

W. P. KEETON, Woodstock, Ala., writes: "When I began taking Hood's Sarsaparilla my blood was impure and I had not been feeling well for some time. I was bothered very much with that tired feeling. When I had taken the medicine a few days I began to feel better, and after taking two bottles I felt like another person. That tired feeling was gone and I could do my work."

Hood's Sarsaparilla

rids the blood of scrofulous and all other humors and all foreign matters.

seem so essential to our happiness, if not to our very existence. Hence the natural heart twists and turns and hesitates and fears. It wonders if there is not some easier way into the kingdom. But the Master's word is final, conclusive. No man can possibly be His disciple without taking up his cross. Separation from all sin, crucifixion of the wicked self, is the indispensable condition. This requires genuine courage, such as is born only of an unfaltering faith in Christ.

IN FULL VIEW

We may confess Christ, —

1. By voice. In our social services, in conversation with friends, in business relations, when opportunity offers. A certain young sailor was a devoted, courageous Christian. While pacing the deck at night he often improved his opportunities of talking to Admiral Foote about religion. The great Admiral became convinced of his need of a Saviour. He repented and was soundly converted. Ever afterward he lived a very godly life. He often preached to his men on Sunday, was zealous in all good works, and is called the "Stonewall Jackson of the American Navy."

2. By actions which speak louder than words. Some years ago at a dinner party given in London the conversation took a turn that was dishonoring to Christ. One of the guests was silent for a time, then ordered his carriage. In terms of most refined courtesy he apologized to his host for this enforced departure; his reason being that "he was still a Christian." This telling action for Christ was by the revered Sir Robert Peel. Still more striking was the deed of a Greek architect who had become a Christian. The story runs that the Roman emperor said to him: "Build me a coliseum and I will crown you." It must be a grand structure. The work was done to the entire satisfaction of the emperor, and the coronation day arrived. With an immense throng the coliseum was crowded. There sat the emperor; the architect also was present. Proclamation was made: "Now we will crown the architect. We will have a great celebration." Then some captured Christians ready to confess Christ with their lives were brought into the arena, and some hungry lions were set up from below. Then said the emperor: "Still further honor the famous architect by allowing the lions to tear in pieces these Christians." Hearing this, the heroic Grecian sprang to his feet and shouted aloud: "I also am a Christian!" Immediately the enraged spectators caught him up and hurled him to the wild beasts. Soon his bleeding, dead, mangled body lay on the wet sands. But his deed of confession inspired other martyrs and hastened the triumph of Christ's kingdom among men. Such sacrifices should shame our timidity when nothing worse than a sneer moves us to deny our Lord.

December 23—The Glory of Christ. John 1:1-14. (Christmas Meeting.)

DAILY READINGS

Monday. The glorious gospel. 2 Cor. 4:1-6.
Tuesday. Its glorious message. 1 John 1:1-10.
Wednesday. God in Jesus Christ. 2 Cor. 5:18-21.
Thursday. The Transfiguration. Luke 9:28-36.
Friday. Glorified in the disciples. John 17:5-10.
Saturday. Christmas glory. Luke 2:11-14.
Sunday. Christ's glory. John 1:1-14.

Christ's glory is hinted at in the Word, the Logos. By Word is signified both thought and expression, inner reality and outer form. Such is the God-Man. And as such the "Word" is the keynote of John's gospel.

"The Word of God, the eternal Son,
With God, the uncreated One,
Came down to earth from heaven."

This glory is revealed in His identity with Godhead. Christ is one with God. He is God manifest in the form of man.

While this is true, the Son has a personality of His own in some sense distinct from that of the Father. This seeming contradiction has its parallels. Everywhere there are mysteries. Science discovers more than it solves. Newton's theory of gravitation involves apparent contradictions which no one has been able to explain. The same is true of the atomic theory of matter. And the mystery of life's origin and processes who can explain? Why wonder, then, at mysteries in spiritual realms?

Christ's glory appears in the whole material universe. For He is its creator, its life, its grandeur and beauty. "Without Him was not anything made that was made."

His glory appears in the mission of the Holy Spirit. "He shall glorify me," says the Master. Our mission is precisely the same — to honor Christ.

It is the will of the Father that in all

things Christ should have the pre-eminence. At His name every knee shall bow and every tongue confess Him Lord.

The glory of Christ is seen in the salvation of lost people. A colored boy in a Sunday-school class made himself very obnoxious, being dirty, ignorant, malicious. The five white boys requested that he be expelled. But the kind-hearted teacher said: "Poor fellow, what will become of him if we send him adrift?" Later, revival services were held in the church, and this Negro was happily saved. He became a new creature. At an experience meeting he arose and read from a Bible his teacher had given him: "'And God said, Let there be light, and there was light.' That is it — that is my experience." Oh, yes, that is it. Genuine conversion from the darkness and bondage of sin to the light and liberty of God's dear children brings glory to Christ.

CHRISTMAS

This is the season of the year when Christ's glory shines most radiantly. His own blessed, beautiful spirit of love, kindness, sympathy and good-will seems to awaken the same impulses in nearly all hearts. Parents and children, friends and relatives, neighbors and acquaintances, vie with one another in manifesting forth all that is best in redeemed human nature. May we not hope that each returning Christmas Day does actually move this sin-burdened and sorrow-darkened earth a little nearer to Him who is the "Light of the World," and nearer the time when a consciousness of universal brotherhood will abolish war, strife and hatred, and usher in the longed-for reign of peace.

December 30 — The Old and the New: Your Purposes. — Matt. 13: 51, 52; Luke 5: 36-39. (A New Year's Meeting.)

DAILY READINGS

Monday. What of the past? Ps. 77:1-12.
Tuesday. How swift the days. Ps. 39:1-13.
Wednesday. God's will in time. Jas. 4:13-17.
Thursday. How to have a new year. Rom. 6:1-11.

Friday. Giving days to God. Deut. 6:1-13.
Saturday. Confidence for 1901. Ps. 42:1-11.

Two centuries greet us. Farewell! Hail! The Old is a setting sun, gorgeous and glorious. The New gilds and gladdens the eastern sky with morning splendors. To change the figure: The New is a rosy-cheeked youth, erect, powerful, knightly, eager for battle and certain of victory. The Old is an aged warrior, almost ready for the victor's crown.

THE GRAY

The nineteenth century is nearing the end of his long, hard march, bent with the weight of years. His work is almost done. Like one who has lived all his days to a noble purpose do we venerate him. This is the most majestic centenarian our race has ever known. In a large sense is he the worthy son of all past ages.

Magnificent beyond compare have been his achievements. He has given to the world countless discoveries and inventions of incalculable value to mankind. Knowledge and wisdom he has placed within reach of increasing multitudes. Conquests for the right have been made, shackles broken, men and women lifted from degradation to nobility, and the earth brought nearer to heaven. Into all lands has the light of Christ's gospel gone with its life-giving, brightening beams. Splendid century! We diadem thee with joyous and grateful approval. As Joseph among his brethren, so shalt thou tower in solid worth above all past centuries.

THE GOLDEN

Turning to the glistening twentieth century, we behold the golden promise and rich potency of a life transcendently superior to all bygone ages.

1. It will doubtless bring a better adjustment of all economic and social forces.

2. It will provide for shorter toiling-hours and longer ones for personal improvement and usefulness.

3. Kindliness and sympathy will be diffused more universally in the practical manifestation of true brotherliness.

4. There will be more of conscience in religious activities, allowing principle rather than emotion to determine one's attitude and spirit in church and beneficent work.

5. A keener sense of stewardship will dominate all Christians. Men will come to recognize more and more God's ownership in their material accumulations. The golden eagles belonging to Him shall be allowed to find His altars and then sent flying forth to bless the world.

6. The best type of Christian character will become more general and regnant in all human enterprise.

PURPOSES

1. Shall these not be our loftiest instead of our lowest?

2. Shall we not begin at once planning to enter the new century free from stain of guilt, with hearts washed in the precious blood that can make whiter than snow?

3. Shall we not decide to improve more faithfully all providential openings for helping others to Christ? "Your husband must be a very clever man," said a lady to a friend whose husband had accomplished a great work. "No," was the answer, "he is not cleverer than many other men. But the difference is, he makes use of all his opportunities."

4. In South America there is what is called the rain-tree. It is a great benefactor. During the rainy season it absorbs a large amount of moisture. When the drought sets in, it gives it forth again to refresh drooping vegetation. We should be reservoirs of divine influence for all seasons.

5. How grand to enter the new century with a high resolve to cut off every hindrance and utilize every available power, and let our lives be at their best for humanity and for God.

"Miss not the occasion; by the forelock take
That subtle power, the never-halting time,
Lest a mere moment's putting-off should
make
Misfortune almost as heavy as a crime."

Brockton, Mass.

THE SUNDAY SCHOOL

Fourth Quarter Lesson X

SUNDAY, DECEMBER 9, 1900.

MARK 10:46-52.

REV. W. O. HOLWAY, D. D., U. S. N.

BARTIMEUS HEALED

I Preliminary

1. GOLDEN TEXT: *Lord, that I might receive my sight.* — Mark 10:51.

2. DATE: A. D. 30, near the end of March.

3. PLACE: Near Jericho.

4. PARALLEL NARRATIVES: Matt. 20:29-34; Luke 18:35-43.

5. HOME READINGS: *Monday* — Mark 10:46-52. *Tuesday* — Matt. 21:1-11. *Wednesday* — Luke 18:35-43. *Thursday* — Mark 10:13-16. *Friday* — Luke 5:12-17. *Saturday* — Matt. 9:27-31. *Sunday* — Matt. 20:29-34.

II Introductory

Our Lord was proceeding southward, down the valley of the Jordan, attended by His disciples and great numbers of Passover pilgrims. He had reached the suburbs of Jericho when earnest, piteous cries for mercy were heard from the roadside. Two blind men were sitting there to beg their living from those passing by. One of them was a well-known character — Bartimeus by name — and Mark, in his account, confines his attention to him only of the two. He had heard the footsteps of the approaching multitude and the confused murmur of their voices, and had learned by inquiry that it was Jesus of Nazareth who was passing by. It was the one precious opportunity of his life, which, if lost, would never return. He had heard of Jesus — His many compassionate works, especially His cure at Jerusalem of the man born blind — and his cry was like that of one ready to perish: "Jesus, Thou Son of David, have mercy upon me!" He felt justified in using the Messianic title, "Son of David," for was it not one of the Messiah's offices to give sight to the blind? Nor did he exhaust His pleading in one petition. Over and over again he repeated his cry. In vain the attendant pilgrims, disturbed by his clamor, impatient at being hindered in their progress, and thinking probably that this persistent application was annoying to Jesus, tried to hush him to silence — he "cried all the more." Jesus heard the plaint of the blind beggar, and directed that he should be brought to Him. Then the tone of the company changed. "Cheer up!" they said to him; "rise, He calleth thee." No second invitation was needed. Springing up, and casting aside his mantle, Bartimeus felt his way to the presence of Jesus. He had begged for mercy; what mercy did he desire? "What wilt thou that I should do unto thee?" There could be but one answer — "That I might receive my sight." A compassionate touch of that potent hand upon the sightless orbs, and at once they were filled with light. He had believed in Jesus' power and willingness, and his faith was rewarded. "Go thy way; thy faith hath made thee whole." The rapture of the restored man as he followed after Jesus found utterance in joyful praises to God — praises that were echoed by the rejoicing

multitudes, who glorified God with him.

III Expository

46. **They came to Jericho** — about eighteen miles northeast of Jerusalem, in the valley of the Jordan; built by the Canaanites; destroyed and cursed in the days of Joshua (Josh 6:26), and the curse terribly fulfilled in the days of Ahab (1 Kings 16:34); rebuilt and fortified in a later day, and the seat of one of the schools of the prophets; beautified by Herod the Great; a city of rare loveliness, rich in palms, roses and balsam, hence called "the fragrant city," "the paradise of God," marked now by only a few huts and a ruined castle. **As he went out from Jericho.** — There are trifling discrepancies in the three accounts given by the synoptists. While Mark and Luke mention but one blind man, Matthew speaks of two — a difficulty easily explained by the comparative prominence of the one especially alluded to. He was Bartimeus, a well-known character apparently; the other was probably obscure and unknown, and therefore unmentioned by Mark and Luke. A second difficulty is in the locality of the miracle. Matthew and Mark assert that the healing took place as our Lord was departing from Jericho; Luke, when He was approaching the city. Whedon suggests that there were two Jerichos, an old and a new. "If our Saviour was leaving one, and approaching the other, both expressions would be literally true." Schaff supposes that our Lord twice entered Jericho, returning to find Zacchaeus after leaving it the first time. Bengel (whom Trench endorses) explains that one of the blind men "cried to Him as He drew near the city; but that He did not cure him then; but that, on the morrow, at His going out of the city, He cured him, together with the other, to whom in the meantime he had joined himself." **Blind Bartimeus.** — Notice the changes from this point in the Revised Version: "The son of Timaeus, Bartimeus, a blind beggar, was sitting by the wayside." Both he and his father were apparently well known in Jericho. Even today ophthalmic affections are so common among the children of the Arabs that it is estimated that "one adult out of every five has his eyes more or less damaged by the consequences of this disease."

Both beggary and blindness are much more common in the East than with us — the former owing to unjust taxation, uneven distribution of wealth, and the total absence of public and systematized charities; the latter owing to lack of cleanliness, and to exposure to an almost tropical sun, and to burning sands (Abbott). — Blindness is specially frequent in the East. While in northern Europe there is only one blind in a thousand, in Egypt there is one in every hundred; indeed, very few persons there have their eyes quite healthy. The great changes of temperature at different times of the day, especially between day and night, cause inflammation of the eyes, as well as of other parts, both in Palestine and on the Lower Nile; while neglect and stupid prejudice, refusing or slighting remedies in the earlier stages, lead to blindness in many cases that otherwise might have been easily cured (Geikie).

47. **When he heard that it was Jesus of Nazareth.** — That name was the hope of every sufferer in the land, many of whom doubtless uttered the fervent wish daily that He might come to their vicinity. The long-wished-for hour had come to Bartimeus. **Jesus, thou son of David.** — The crowd called Him the Nazarene; the poor blind man addressed Him by one of the titles of the Messiah; and it was one of the predicted offices of the Messiah to open the eyes of the blind (Isa. 29:18; 42:7). Says Ryle: "Bartimeus was blind in body, but not in soul. The eyes of his understanding were opened. He saw things which Annas and Caiaphas, and hosts of letter-learned

scribes and Pharisees never learned at all. **Have mercy on me.** — Cries for mercy should be personal, no matter how insignificant the petitioner. Bartimeus was quite right in lifting up his voice above the noise of the crowd and pleading for mercy for himself; he was quite right, too, in calling directly on Jesus, and not on one of His disciples, or any other intermediate person.

Present opportunities should be improved. This was the first time that Jesus had been in Jericho. It was the last time that He would be there. He was passing through it on His way to Jerusalem. So He passes among us by His ordinances. So it may be the *last* time that we shall have an opportunity to call upon Him. While He is near we should seek Him (Barnes).

48. **Many charged him** (R. V., "rebuked him") . . . **hold his peace.** — What was he making such a din and outcry for, and disturbing and delaying the procession? What right had he, a poor, blind, wayside beggar, to intrude his private troubles on Jesus, and annoy Him in this public and ill-chosen way? Why didn't he go to Jericho and see Jesus there? It was not probably so much a feeling of offence at the titles which he used in his appeal, as the disturbance of his piercing, agonizing cries, and the hindrance which they involved. **Cried the more a great deal.** — They would not be snubbed or hushed into silence — Bartimeus and his friend. Their cries became vociferative. Jesus *must* hear them.

They were not to be silenced, and the litanies of Christendom for centuries have been modeled on the *Kyrie Eleison* (Lord, have mercy on us) which came from their lips (Plumptre). — With the blind men it is too serious a matter for nice decorum. The multitude can afford to stand upon etiquette, but with them it is a matter as important to them as their own eyes. Jesus, the Healer, is now passing by, and now or never is their chance. So should the sinner improve the gracious hour of mercy and revival, when Jesus, in pardoning power, is revealed as near (Whedon).

49. **Jesus stood still.** — True prayer never fails to arrest the steps and ear of Jesus. **Commanded him to be called** (R. V., "said, Call ye him"). — Our Lord's sympathy was with the poor beggar whose cries the crowd would hush. **Be of good comfort — R. V., "cheer."** **He calleth thee.** — They were all obsequious now, willing enough to honor him whom the King saw fit to honor by summoning into His presence.

The forbidding and the cheering address represent the priestly spirit which would keep men from applying directly to Christ, and the true spirit of the Gospel messengers (Schaff).

50. **Casting away his garment** — his outer mantle, used at night as a covering; in his eagerness he flings it aside as a hindrance. None but an eye-witness would have put in this graphic touch. **Rose — R. V., "sprang up."** **Came to Jesus.** — His eyes were still darkened, but he followed the leading of the voice. "The blind man runs to Jesus without seeing Him; so must we hasten to Him in faith, though we see Him not" (Gossner).

As the blind Bartimeus threw off his "garment," so sinners should throw away everything that hinders their going to Him — everything that obstructs their progress — and cast themselves at His feet. No man will be saved while sitting still. The command is, "Strive to enter in;" and the promise is made to those only who "ask" and "seek" and "knock" (Barnes).

51. **What wilt thou that I should do?** — He knew that he would not ask amiss, and He knew what the man would ask, but He would have him specialize what mercy he craved. **Lord** (R. V., "Rabboni") — a stronger, more reverential term than "rabbi," just as *monseigneur* in French is more elaborate and more respectful than simply *monsieur*. The same title is used in

John 20:10. Says Farrar: "The steps of honor were 'rab,' 'rabbi,' 'rabban,' 'rabboni.' That I might (R. V., "may") receive my sight.—This was the sum total, the crown, of blessings to him, compared with which gold, honor, all things that men prize, were of little worth.

52. **Go thy way**—not a dismissal merely, but a dismissal with the blessing asked for. According to Matthew's account, He touched his eyes. **Thy faith hath made thee whole.**—the man's faith in our Lord's ability and willingness to heal was the indispensable channel for the divine power to flow in upon and cure him. Hence, though the work was of God, it would not have been wrought but for faith. As to the extent of the work, it seems inadequate to restrict it only to the body. If he was made "whole," "the eyes

of his understanding" must also have been enlightened; and his subsequent behavior seems to prove this. **Followed Jesus in the way.**—According to Luke's account he glorified God, and attached himself to the procession which followed Jesus, and presumably became one of His disciples.

Thousands have read this simple and touching story as a truthful history of their own spiritual blindness, and its removal through the abounding grace of Jesus Christ (J. J. Owen).—The faith of this man was great, because, being blind, he could not see the miracle which Jesus did. Faith came to him "by hearing." He believed on the testimony of others; and so he inherited, in a manner, the promise of the Lord, his Saviour, "Blessed are they who have not seen, and yet have believed" (Ford).

IV Illustrative

1. And Jesus of Nazareth is passing by. It is but a single day we have for meeting

with Him—that short day of life, the twelve hours of which are so swiftly running out. Let us be as earnest to see Him as Bartimeus, as careless of what others say or do, as resolute to overcome all difficulties; and we shall find that He will be as ready to hear, to heal, to come to us (Hanna).

2. Methinks we hear his shout. There would be the very strength and might and blood and sinew of that man's life cast into it. He would be like Jacob wrestling with the angel, and every word would be a hand to grasp Him that He might not go. The gate of heaven is to be opened only in one way, by the very earnest use of the knocker of prayer (Spurgeon).

—It is not place, but love, which makes neighborhood.—C. Wordsworth.

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OUR BOOK TABLE

Daniel O'Connell. And the Revival of National Life in Ireland. By Robert Dunlop, M. A., Author of "A Life of Henry Grattan." G. P. Putnam's Sons: New York. Price, \$1.50.

This is a fresh volume in the notable series which these publishers are bringing out, known as the "Heroes of the Nations." It is very interesting and thrilling, because of the greatness of this eloquent Irishman and the importance of his cause. The author well says: "The ashes of the controversy that raged about O'Connell during his lifetime are still hot in the path of his biographer. Perhaps even yet the time has hardly come when it is possible to judge him in his true proportions. Years of study devoted to Irish history and a warm attachment to the land of my literary adoption, will, I hope, plead for me with those who regard it as a presumption for any one save an Irishman to offer an opinion on a subject peculiarly Irish." The biographer styles O'Connell "perhaps the most illustrious of his countrymen." No one who would fully understand the Irish question will leave this book unread and unstudied.

The New Testament for Learners. By Dr. H. Oort, Professor of Hebrew Antiquities at Leiden, and Dr. I. Hooykaas, Pastor at Rotterdam, with the Assistance of Dr. A. Kuenen, Professor of Theology at Leiden. Translated from the Dutch by Rev. P. H. Wicksteed, of London. With a comprehensive Index made especially for this edition, and Maps. Little, Brown & Co.: Boston. Price, \$1.50.

Nothing can be added to the critical judgment and conscientious opinion of Hon. Andrew D. White, Ambassador Extraordinary and Plenipotentiary of the United States to Germany, who writes as follows in regard to this volume: "As the work of three among the most eminent of recent European scholars, it is entitled to respect, and it is exceedingly valuable as renewing an intelligent interest in the sacred books which are to us so precious a heritage. Nothing, in my opinion, could be more unfortunate for our country than for our sacred literature to be gradually undermined by the feeling that, parts of it being legendary and mythical, all must be fiction. Any really thoughtful person reading 'The Bible for Learners' will, I think, find our sacred Scriptures becoming more and more valuable to him, as well as more and more interesting. The treatment of the great subjects concerned is, throughout, not only scholarly, but reverent; and the book cannot fail to be of service, especially among those who are in danger of having their respect for our Biblical treasure diminished by recent scholarly investigation."

The Old Testament for Learners. Comprising Patriarchs, Moses, Judges, Kings, and Prophets. By Dr. H. Oort, Professor of Oriental Languages at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the Assistance of Dr. A. Kuenen, Professor of Theology at Leiden. Translated from the Dutch by Rev. P. H. Wicksteed, of London. With a comprehensive Index, made especially for this edition, and Maps. Little, Brown & Co.: Boston. Price, \$1.50.

This work has been held in the highest estimation by those familiar with its great merits and usefulness, but its price has prevented the wide circulation it should have among Sunday-school teachers, to whom it appeals. It has therefore been deemed advisable to issue this special edition at one-half the former price. The work is not only one which enables the young to read the Scriptures intelligently, but it is a history of the countries and the periods described in the books of the Bible.

The Duke of Stockbridge. A Romance of Shay's Rebellion. By Edward Bellamy. Silver, Burdett & Co.: Boston. Price, \$1.50.

While this volume, written by the deceased author in 1879, and now first published in book form, will not make the sensation of "Looking Backward," or arouse such deep feeling as "Equality," it will take its place with them as a genuine work of art and having a similar mission; for it seeks to arouse sympathy with the wrongs

of the poor. Captain Hamlin, jocosely called the "Duke of Stockbridge" — for it was at that Berkshire town he held supreme command for a short time during the rebellion of 1786 — is a real character known to history; so also are Esquire Sedgwick (an ancestor of Gen. Sedgwick), Timothy Edwards (a son of Jonathan Edwards), and some others. The distressing state of things in New England for a few years after the Revolution, the indescribable poverty of the masses, the grinding oppression by some of the aristocratic class, the deep-seated and justifiable discontent which led to Shay's short-lived rebellion — these are graphically depicted, and work strongly on the sympathy of the reader. The rebellion was very much like some modern strikes — it led to the redress of grievances, but it degenerated into unbearable disorder aggravated by the drinking habits of many of its promoters, and it had to be put down. We hardly think the cause of socialism, so dear to Mr. Bellamy's heart, will be promoted by the volume; but it is an interesting story, and will make those old days, so different from the present, live again in the minds of this generation. The facts of history appear to be very closely followed in the book, and the people of Western Massachusetts will especially welcome it for its vivid local color.

The House Behind the Cedars. By Charles W. Chesnutt. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

A Southern story, told with no little power and close faithfulness to life. Its tragedy and pathos take strong hold upon the heart. Alas for him (or her), however white and beautiful and cultured, in whose veins flows any drop of Negro blood! She is black in the eye of the law, and is classed by every Southern community with the pariahs, the least contact with whom is pollution. As one's sympathies are drawn out by this narrative, which has the stamp of truth itself, he is constrained to cry out in curses on the harsh decree of a heartless society law which thus sets its seal of merciless condemnation on that which no justice condemns. The fate of the heroine of this story is most pitiful, and we breathe more freely as she dies on the last page, broken-hearted; it is the only solution of the difficulty. There was no happy, hopeful outlook for her in life. How far the state of bondage casts its scorn! How fixed the blight of color!

Onesimus: Christ's Freedman. A Tale of the Pauline Epistles. By Charles Edward Corwin. Fleming H. Revell Company: New York. Price, \$1.25.

"Onesimus, Christ's Freedman," is a book somewhat after the style of "Quo Vadis," and, like the latter, has for its setting the times of the Apostles. It is primarily a tale of the Pauline Epistles, with the names of many of Paul's companions woven into a realistic story. The idolatrous city of Ephesus is the scene of most of the incidents thrillingly described, and Onesimus, the wicked slave, figures prominently through plots and counterplots until finally, as a wounded gladiator, he is purchased by Timothy and other Christians whom he had wickedly betrayed. By the tender ministry of Luke and the teachings and prayers of Paul, he is led to embrace the Christian faith. The beautiful, unselfish character of the great Apostle is portrayed in bold relief with the wicked selfishness of the idolatrous priest of Ephesus as a background. It is a charming story, strongly realistic, skillful in its plot, and in some of its parts intensely dramatic. The book will easily take its place among the best books of the year.

A White Guard to Satan. By A. M. Ewell. Houghton, Mifflin & Co.: Boston and New York. Price \$1.25.

An account of adventures and observations in that time of the trouble in Virginia called Bacon's Rebellion, in 1676. Gen.

Nathaniel Bacon is the "Satan" of the title, for he was thus called by his enemies. And the "White Guard" was composed of the wives of his opponents whom, having captured, he compelled to stand all night as a shield from bullets in front of the redoubt which he was rearing against Jamestown. The story is prettily told in the first person by one of the women of the Guard, and the condition of things in that ancient time of early Virginia is made to stand out very distinctly before the reader.

Edward Blake: College Student. By Charles M. Sheldon. Advance Publishing Co.: Chicago. Price, cloth, 75 cents; paper, 25.

This is the latest of Dr. Sheldon's now familiar sermon-stories, read to his Sunday evening congregations at Topeka. We cannot call it the best of them, but it is full of interest and carries important truths. The two strongest impressions made by it, we think, will be the iniquity of the Government canteen which has ruined so many of our young men, and the danger to our colleges from the attempt of some rich benefactors to dictate as to the character of the teaching with the special view of preventing their own unrighteous business methods being shown forth to the public in the light of truth. Athletics, of course, comes in, and some needed warnings are sounded as to the tendency of physical sport to usurp an undue share of attention. College morality, co-education, the Spanish-American war, and other live themes, are

STOCKMAN'S FINGERS

Same on Both Hands

W. E. Beckham, a corking heavyweight of Burton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from a severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of all kinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I run down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was predigested.

"So I commenced the use of Grape-Nuts, and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three days' time I was very much better.

"I continued the use of Grape-Nuts, and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see me in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing equal to it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

touched on. It is a tale of the times, worth reading.

The Son of Carleycroft. By Theodore Burt Sayre. Harper & Brothers: New York and London. Price, \$1.50.

This is a novel of the time of Charles the Second, full of the romance, mystery, and hot passions of those days. Sir Hillary Grenville, the hero of the book, is a dashing, drinking, duel-fighting man of the times until he meets Charity Hollister, the daughter of a Puritan gentleman, with whom he falls in love. He at once changes his mode of life, but by a series of unfortunate mischances is mistaken for his father, Carleycroft, a noted highwayman, and forced into hiding. There are plots against the king, dungeons, duels, and secret passages in ruined castles all worked into the concluding chapters in a most thrilling manner; but at last, through the death of his father, Sir Hillary's name is cleared, and all ends happily. The book is well written, has many amusing passages, and keeps up its intense interest to the very end. It will certainly delight as well as entertain many readers.

A Georgian Bungalow. By Frances Courtenay Baylor. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.

Mr. Norton comes from England with his family of boys and girls and buys a plantation from an impoverished Southerner. The Negroes attached to the place are a constant source of wonderment and delight to the children, but a trial to a mistress with conservative English ideas. The children have pets of all kinds, and when the family start home to England on a visit and are shipwrecked on the way, their lives are saved by Edward's carrier pigeons which he has smuggled on board. The ludicrous attempts of the German governess to talk English add much enjoyment to the book.

The Armed Ship America; or, When we Sailed from Salem. By James Otis. Illustrated by J. W. Kennedy. Dana Estes & Company: Boston.

In this volume this favorite author for boys tells the story of the privateer "America," which set out from Salem to prey upon the weaker vessels of the enemy which it might find on the high seas. It is a thrilling record, likely to stir the blood of any vigorous boy. The author vouches for the general truth of his statements, as he has verified them in the custom-houses at Salem, Boston and Portland. One unfamiliar with our earlier history will be surprised to find that President Jefferson encouraged and commended the brutal work of the privateersman.

The Story of Jesus as told by Grandfather John. By Alice Hamilton Rich. R. H. Donnelly & Sons Co.: Chicago. Price, \$1.

Grandfather John here is the Apostle John, who is represented as telling to his grandchildren, in his old age at Ephesus, the reminiscences of his acquaintance with Jesus. The Scripture narrative is very closely followed, very few liberties being taken or additions attempted. Vividness is given to the story by the questions of the children and the interweaving of considerable dialogue and needful explanations. The language is familiar, but all in good taste, and a number of excellent pictures add much to the value of the book, which will be found helpful in making fresh to the young the old yet ever new story.

The Young and Old Puritans of Hatfield. By Mary P. Wells Smith, Author of "The Jolly Good Times Series," etc. Illustrated by Bertha C. Day. Little, Brown & Co.: Boston. Price, \$1.25.

In this, the fourth and concluding volume of the popular "Young Puritans Series," invaluable to young people who desire to be informed about the early history of the colonization of New England, the author gives the true story of the seventeen captives carried away from Hatfield by the Indians, Sept. 19, 1677, the year after King

Philip's War, and the romantic pursuit and rescue by two of the fathers, Waitt and Jennings — one of the strongest and most striking stories in American history. It properly belongs to the account of King Philip's war in the Connecticut Valley, and brings the series to a fit conclusion. The boys especially will welcome this stirring book.

Dames and Daughters of Colonial Days. By Geraldine Brooks. Thomas Y. Crowell & Co.: New York. Price, \$1.50.

This bright and attractive book is a valuable contribution to the historical literature of America. The selection of characters, the method in which they are introduced, the vivacity of treatment, and the naturalness of presentation, combine to make a book of substantial merit, unquestionable interest and charming individuality. The dames and daughters who are given place are: Anne Hutchinson, of the Bay Colony; Madame La Tour, of Acadia; Margaret Brent, of Maryland; Madam Sarah Knight, of Massachusetts and Connecticut; Eliza Lucas, of the Carolinas; Martha Washington, of Virginia; Abigail Adams, of Massachusetts; Betsey Schuyler, of New York; and Deborah Norris and Sally Wister, of Pennsylvania.

Myths and Fables of Today. By Samuel Adams Drake, author of "Our Colonial Homes," "Decisive Events in American History" Series, etc. Attractively illustrated by Frank T. Merrill. Price, \$1.50.

In this very interesting book Colonel Drake shows how our daily lives are filled with sayings and doings that have their origin in superstition, although we may not realize it. These origins he traces in a most scholarly and entertaining manner. The book covering as it does "The Folk Lore of Childhood," "Weather Lore," "Charms to Good Luck," "Charms against Disease," "Fate in Jewels," "Love and Marriage," "Evil Omens," "Haunted Houses," "Persons and Places," "Presentiments," "The Divining Rod," "Fortune Telling, Astrology, Palmistry," etc., can scarcely fail to attract each one along the line of some pet hobby.

The Heart of the Ancient Wood. By Charles G. D. Roberts. Illustrated, silver, Burdett & Co.: New York, Boston and Chicago. Price, \$1.50.

In his new book, "The Heart of the Ancient Wood," Prof. Charles G. D. Roberts comes very near to striking a distinctly new note in literature. It is a realistic romance of the folk of the forest — a romance of the alliance of peace between a pioneer's daughter in the depths of the ancient wood, and the wild beasts who felt her spell and became her friends. And through this romance runs another, like an obligato, of the eventual human lover whose coming, with the blood of hunting on his hands, is set, for the maiden's perplexity, between her love for nature and her love for man — which is the oldest nature of all.

Chatwood. By Patterson Du Bois. Thomas Y. Crowell & Co.: New York. Price, 50 cents.

"Chatwood" consists of a series of very brief essays in prose, with an occasional epigram in verse, which Mr. Du Bois has been contributing during the past few years to the *Sunday School Times*, and

which have deservedly attracted much attention. They are on all sorts of topics connected generally with manners, religion, practical questions, and are often varied with a pertinent and illustrative anecdote. There is an average of three of the essays to every two pages, and the variety of topic and treatment is unified by the high and helpful purpose of the book.

Light Amid the Shadows. By Annie Clark. Fleming H. Revell Company: Chicago. Price, 50 cents.

This volume of poems, largely religious, evince poetic ability of a high order. It is an inspiration to read after this author as she utters her deep aspirations after God with a devoutness that is entirely free from cant and with a felicity of expression in keeping with her thought.

The Golden Gate of Prayer. Devotional Studies by Rev. J. R. Miller, D. D. Thomas Y. Crowell & Co.: New York. Price, 75 cents.

Dr. Miller aims to help in a devotional way by calling the reader's attention to the meaning of the several petitions contained in the "Lord's Prayer" — meanings too often lost sight of through our very familiarity with the words. He shows how this model supplication covers the whole field of prayer. He takes each sentence and almost every word of the



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"Lord's Prayer" and shows how pregnant with meaning and instruction it is. Each of the fifteen chapters is introduced with an appropriate hymn or verse. The volume is exquisitely printed in two colors and with artistic initials at the Merrymount Press.

Jimmy, Lucy and All. Being the Fifth Volume of "Little Prudy's Children" Series. By Sophie May. Illustrated by Bertha G. Davidson. Lee & Shepard: Boston. Price, 75 cents.

"The Bonnie Dunlees" have a happy summer in the mountains of Southern California. Kyzie, the eldest, undertaking to teach the barefooted children, is humbled by her own mistakes, particularly by what is called "the little school-ma'am's earthquake." Jimmy, after a dangerous escapade, learns to say "No" to tyrannical boys, and to obey his parents. This pretty little book will be eagerly welcomed by hundreds of little folks, and their mothers as well, who enjoyed the "Little Prudy Stories" in their own girlhood days.

The Business Man's Religion. By Amos R. Wells. Fleming H. Revell Company: New York. Price, 50 cents.

This little book by Amos R. Wells, one of the editors of the *Christian Endeavor World*, is brimful of practical, sensible suggestions for Christian business men in the church, the place of business, and the home. As a business man speaking to other business men, the author makes a telling appeal for a practical application of Christian principle in the common relations of life; also a consecration of their business methods to the work of the church.

In the Hands of the Cave Dwellers. By G. A. Henty. Harper & Brothers: New York. Price, \$1.

The story of an Apache raid in California in 1832 is very well told by Mr. Henty. The cave-dwellers are a tribe of Indians (not Apaches) into whose clutches the heroine falls, and from whom she is rescued by the hero just as she is about to be sacrificed on the altar to a hideous god. Love and adventure are well mingled, and life on a Spanish ranch on the Pacific coast seventy years ago is skilfully delineated.

Sisters Three. By Jessie Mansergh (Mrs. G. De-Horne Vaizey). Cassell & Co., Limited: London, Paris and New York.

The author takes us at once into the midst of a charming English household. The father, a famous author, upon the death of his wife, takes his growing girls and boys to the seclusion of the Lake country. He ignores the fact that his daughters have become young ladies until they remind him in a most pleasing scene depicted in the opening chapter. He seeks counsel from an old friend, and each girl in turn goes to London on a visit, where she makes many new friends, all but Lettie returning to the home with renewed love. Poor Lettie mistakes a love of being loved for love itself, and is engaged to the wrong man. Luckily she realizes her mistake in time, and with the help of her father and sisters is saved from a false step. This is a charming story for young girls, as the author thoroughly understands the girlish heart and its needs.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller, Bombay, India. With an introduction by Ramaiah. F. H. Revell Company: Chicago and New York. Price, \$1.25.

Mrs. Fuller, a devoted missionary working under Dr. A. B. Simpson, since writing this book—which first appeared as articles contributed to the *Bombay Guardian*—has finished her work and passed on to her reward. But the book will worthily help to perpetuate her memory. In it she speaks strongly for the outraged women of India, and whoever wishes to know as much of the horrible truth as can well be told to the general public, will do well to read what Mrs. Fuller has written. What she says can fully be relied upon as far within the truth. Child marriage, enforced widowhood, infanticide, the nautch girls,

the temple prostitutes, the position of Government, the zenana, and many kindred topics, are excellently set forth. She well shows that the wrongs of Indian womanhood are wholly due to Hinduism and Mohammedanism, and that Christianity is the only remedy. Every missionary library

should have this book. We know of nothing that so competently treats its theme.

The Story of a Little Beech Tree. By Esther Harlan. E. P. Dutton & Co.: New York. Price, 75 cents.

This is a sweet little story about a wee brown beech-nut blown from a tree and

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left to wither on top of a big rock. It was a brave little nut, and the wind brought it earth, a few grains at a time, the rain gave it water, and soon it was a little tree. After a time its home was too small, so it put all its strength into one long root and struggled to grow over the rock to mother earth. With the help of Mr. Man it succeeded, and Harold, to whom the story was told, remembered it, and later was the means of bringing a great blessing to Mr. Man by telling the story of the bravery of the little tree.

Magazines

— The leading place in the November *Magazine of Art* is taken by "The Grands Prix Paintings at the Paris Exhibition," by Henri Frantz, with five illustrations, and is preceded by a vigorous "protest" by the editor against an open violation of the rules permitted by the authorities of the Exhibition. The frontispiece in this number is a reproduction of George Romney's painting of Miss Charlotte Peirce. In addition to the very interesting articles and illustrations this month, there is an exquisite color reproduction of J. M. W. Turner's water-color entitled, "The Chateau D'Arc." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— *St. Nicholas* for November is brimful of good things for young folks. John Bennett, the author of "Master Skylark," begins a new serial for boys in this number entitled, "The Story of Barnaby Lee." A companion serial for girls — "The Frigate's Namesake," by Alice Balch Abbot — also opens most delightfully. "When Thomas Takes his Pen" is most amusingly described, in verse and picture, by Elsie Hill. "A Story of Three Dogs," "How the Shoes Fitted the Baby," "Sergeant McTigue's Twins," "An Angel Unawares," are some of the other stories that will make young eyes sparkle. A year's subscription to *St. Nicholas* is one of the best holiday presents imaginable for young people, both little and big. (Century Company: New York.)

— The November *Critic* has a portrait of Tolstoy for a frontispiece. The "Lounger's" department is lavishly illustrated, and contains, as usual, the latest and most interesting literary information. A new serial begins in this number — "The Forest Schoolmaster," by Peter Rosegger, translated by Frances E. Skinner. (Critic Company: New Rochelle, N. Y.)

— The November *Quiver* has a very dainty cover design in pale yellow and white, framing a lovely ideal face of a girl, and presents as a frontispiece a special Rembrandt picture entitled, "The Lost Sheep." "In Praise of Autumn," by Barrington McGregor, is a unique article beautifully illustrated. "Built by Books" is an intensely interesting account of the many practical benevolences in England which are the direct outcome from books by noted authors, such as Walter Bessant, Charlotte Yonge, Edna Lyall, etc. A new serial story is begun this month — "The Furnace of Gold," by John K. Ley. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— *Donahoe's* for November opens with an interesting illustrated article upon "Boston of Other Days," by Mary B. O'Sullivan. "Indirect Increase of Wages," "Power of Gold," "The Mother Church of Australia," "Protestants and their Private Interpretation of the Bible," "An Illustrious Irishman," are some of the other topics treated this month. (*Donahoe's*

Magazine Company: Cor. Washington and Boylston Sts., Boston.)

— The November *Bookman* is rich in literary material, keeping the reader abreast of the latest news and gossip in the world of letters. "Four Rather Notable Books of Fiction" are grouped for review — A. J. Dawson's "African Nights' Entertainment," Anthony Hope's "Quisante," Eden

Phillott's "Sons of the Morning," and Irving Bacheller's "Eben Holden." A second paper on "Survivals in American Educated Speech," by S. D. McCormick, is devoted to "Bostonisms." (Dodd, Mead & Co.: Fifth Ave., New York.)

— As soon as we are with God in faith and in love we are in prayer — *Fénelon*.



YOUNG PEOPLE'S WEEKLY

The Best for Youth

"The Best for Youth" is the trumpet-call of the Century. No longer are our young men and young women assigned secondary parts upon life's stage. This is the Age of Youth. Young People's Weekly strives to be helpful to the young and thus stand the Right-hand of Home and Nation.

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Jacob A. Riis
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Stand by the Ship

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Only an Indian

THE WORLD OF TO-DAY

Among many new features none are more popular than "The World of To-Day," edited by William E. Danforth. Mr. Danforth is the possessor of strong convictions, coupled with a courteous Christian spirit. He believes in youth, and is loyal to its interests. Things pertinent to the hour, and vital to the growth of true manhood and womanhood, will be given a large place in this department, and the best men and women of the nation will be counselors and aids.

SERIAL STORIES FOR THE NEW YEAR

Toilers in the Dark
A STORY OF THE MINES
By William Fithay Gibbons
A Strong Story.

A Shining Mark
By William E. Barton, D.D.

Six Striking Stories

The coming year the WEEKLY will hold attractions for every member of the family. While it is distinctly a young people's paper, it is the friend of the fireside. Of interest to all will be the following six stories:

Old Ironsides' "Scoop"
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Guests in Winter Woods
By Captain Charles McIlvaine

In the Pavilion for the Blind
At the Congressional Library, Washington, D.C.
By Helen Marr Campbell

Contributing Editors. Nothing has been more prized by our readers than the short, helpful articles appearing not only upon our editorial pages, but scattered like jewels through every page. A large corps of Contributing Editors are at work in this department. **This is but a Glimpse** of the YOUNG PEOPLE'S WEEKLY for the coming year. Our boys and girls have been delighted with our color-numbers in the past. There are still better things in store for them in the future.

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is the leading young people's paper in America. Each number contains from eight to twelve large pages of four broad columns each, all beautifully illustrated in black and colors. It reaches over 235,000 homes each week. It is "The Best for Youth."

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THE CONFERENCES

EAST MAINE CONFERENCE

East Maine's Itinerants' Institute. — The Itinerants' Institute of the East Maine Conference met with Rev. E. L. Hayward at Oldtown on Monday evening, Nov. 12, with a good attendance on the part of examiners and students, who were addressed by Prof. Denio of the Bangor Theological Seminary upon "The Bible as Literature," after which the assignment of hours for the examinations of the morrow was made. At 11 o'clock on Tuesday Rev. John Tinling, of Brewer, delivered a carefully prepared paper upon "The Preaching we Need;" at 3 in the afternoon Prof. Karl Harrington of the University of Maine entertained a good-sized audience with an able treatment of "Church Music;" and in the evening Prof. Beckwith of Bangor Theological School spoke upon "Christ as the Supreme Teacher." The lectures of both evenings were highly appreciated by the general public as well as by the preachers, and the Institute felt greatly indebted to the Seminary for its kind assistance. Rev. H. E. Foss, D. D., resigned his position of president of the Institute, which office he had held from its commencement and had filled with such acceptance that the whole Conference enthusiastically supports it by paying a dollar per member a year, thus sharing the traveling expenses of examiners and students; and Rev. D. B. Dow, of Machias, was elected in his place, while Rev. J. M. Frost, of Bangor, was elected registrar in place of Mr. Dow. The new president from his interest and experience in the work brings to his office a complete knowledge of the needs and importance of this institution to the Conference, and will receive as hearty support as was given to his predecessor. Complimentary resolutions were passed, including the retiring president and all who assisted in any way in making this a pleasant and successful affair. The examiners present were: Rev. Messrs. Tinling, Dow, Dukeshire, Haley, Hayward and Frost. The students in attendance were: Rev. Messrs. Goodwin, W. A. Luce, Pinkerton, Gray, Hill, A. D. Moore, Morris, Morse, Charles Smith, Nutter, and Coombs, with Rev. Messrs. Pierce and Raupach as visitors.

JOSHUA M. FROST,
Registrar.

Rockland District

North and East Vassalboro. — Rev. E. S. Gahan is laboring earnestly and hard for the advancement of God's cause on this charge. A faithful pastor and one of the strongest sermonizers presses the battle here, and though hampered by serious limitations, victory will come through united and persistent effort on the part of the church.

Clinton. — "All alive" is the word to express conditions here. Pastor and people are bound to hold the front rank. Finances are kept well in hand. Benevolences are being well cared for. Repairs are attended to as they are needed. The property is in excellent condition. Congregations are large. Social services are enthusiastic. The people of the village talk about the coming Conference and expect great things. And they must not be disappointed.

Unity and Troy. — Rev. W. A. Luce is "in labors abundant," in spite of many discouragements. We have no church edifice of our own on the charge, but two "union" churches six miles apart. A harmonious spirit prevails, and Pastor Luce is highly esteemed. He sorely feels the loss of his dear wife, who was taken from him by pneumonia shortly after his return from Europe; and the church suffers the loss of her genial, active, beautiful character.

Woolwich. — The presiding elder dropped into a class-meeting of large attendance and vigorous spirit when he arrived for quarterly conference. Rev. F. W. Towle is doing good work. All reports were encouraging. The Sunday schools are prosperous. The Epworth League is alive. A great improvement would be a home for the pastor at Day's Ferry, about midway between the two preaching stations which are separated by six or eight miles. The pastor was granted a two weeks' vacation.

Georgetown and Arrowsic. — For several weeks the faithful pastor, Rev. C. F. Smith, has been

holding special services at Arrowsic. The attendance has been gratifying and a good interest is otherwise apparent. This is one of the best charges of its grade in the Conference. All interests are being well cared for. Georgetown and Arrowsic propose to meet all obligations to the church, local and general.

Wiscasset. — Only "progress" can be reported. Pastor Seaboyer holds a large place in the esteem of the people. Great harmony prevails between the churches of the town. A leading member of a sister church declared to the presiding elder: "I have lived here fifty years, and never knew a unanimity of spirit and beautiful harmony equal to that which now obtains among our denominations." All congregations are large, and social services are times of refreshing. The pastor has completed other advantageous repairs during the quarter.

North Waldoboro and Orff's Corner. — Rev. J. W. Price has been pressing the battle with special revival services for many weeks at Orff's Corner and other points with encouraging results. Old barriers have been "burned away;" antagonisms have been set aside; the Spirit has been doing His office work; and in the exuberance of his rejoicing, the abundance of his labors, and the tirelessness of his efforts to advance God's cause, Pastor Price is one of the "youngest" men on the district. The younger in years will be obliged to look about themselves or fall behind this earnest and faithful pastor. So say his people. North Waldoboro is bound to keep in the front of its rank.

Northport. — A letter from Rev. C. H. Bryant says: "We have laid the corner-stone of our church, and shall soon have the frame up." So, by God's grace, we shall soon have a church edifice on a charge where heretofore, but for the kindness of the authorities who opened the district school-houses, no place of worship had been found. Much credit is due the pastor.

Camden. — A letter from the pastor, Rev. W. W. Ogier, speaks of a most encouraging uplift in this church. Congregations were never so large. For the Sunday evening service it has been necessary to open the church auditorium. Best of all, souls are being converted. With the "sound of a going in the tops of the mulberry trees" the whole church is bestirring itself, and great victory is expected.

Washington. — Rev. E. D. Lane is doing good work in the midst of many trying limitations. In some of the out-apointments a fine spirit of enthusiasm is being manifested. Mr. Lane has a helpmate indeed in Mrs. Lane, who takes strong hold upon the work and is finding her way to the hearts of the people. With this devoted pastor and wife Washington will move onward and upward.

Union. — No more devoted and harmonious people can be found on our district than this church contains. The desire, purpose, and endeavor is to advance — materially, intellectually and spiritually. All interests are kept alive by Rev. A. L. Nutter and his splendid band of helpers. There is no need of special evangelists here. A new church edifice is rapidly materializing.

Southport. — A genuine and genial surprise awaited the presiding elder in the form of a reception by this hospitable people. A hundred or more were present from the nooks and corners of their island home. The summer visitors are all gone, and congregations have fallen off; but though few in number and scattered, a zealous and appreciative interest is felt in their church life, and Rev. C. F. Butterfield, the pastor, has much to encourage him.

Boothbay Harbor. — Rev. H. L. Williams is urging every department with a goodly success. Congregations are good. The Sunday evening services are largely attended and are made times of such special interest by addresses on live topics by the pastor, and by special music, that the people are not only delighted, but are led to rejoice in the service of God's house. No small share of credit is due to Mrs. Williams, who with consecrated voice sings to the moving of hearts and the glory of God.

East Boothbay. — Rev. W. A. McGraw is pressing the battle with faithful zeal, and though annoying difficulties have hampered his labors, his steady and patient endeavor is gaining victory. The church feels encouraged and looks for an ingathering. T. F. J.

MAINE CONFERENCE

Portland District

Alfred. — The pastor, Rev. D. R. Ford, and wife have recently enjoyed a vacation in New York and Boston. Congregations have been good during the summer.

Sanford. — Rev. A. K. Bryant is encouraged by the fact that many of his people are finding full salvation and thus getting ready for a revival that is surely coming. There have been some conversions recently. Five have been received on probation, and three into full membership. Repairs and improvements amounting to over \$1,500 have been made during the present pastorate. All but \$300 has been paid, and this is being rapidly subscribed. The ladies have spent \$42 lately on a concrete walk from the street to the parsonage.

Kennebunk. — This charge is enjoying a genuine revival. Eight persons have already pro-

SENSIBLE TEMPERANCE

A Word to Temperance Ladies

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is, intemperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace, and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness, not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness than whisky exists, and it will startle many an honest temperance worker when the name of that foe is given. It is spelled c-o-f-f-e-e. "I don't believe it," some ardent temperance worker says, who is really a slave herself to the coffee cup.

Cast your thought among your sick friends, nervous, irritable, broken down women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninety-five cases out of a hundred, the nervousness, irritability, dyspepsia, kidney trouble, female troubles, and various diseases which such people are subject to, come directly from a broken down nervous system, brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same to any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are not accepted by humanity when first brought to humanity's attention, but they are truths, nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Postum Food Coffee, which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sum total of happiness for yourself and for your friends about you. Life will take on a new aspect; strength, vigor and vitality will begin to come back for your use. You can do things that you have heretofore been unequal to. You can accomplish something in this world, and you can quietly and without ostentation become a most efficient worker in securing to humanity that peace, content and happiness that we are all seeking.

fessed to have found Christ, and conviction is deep and general.

Saco Road. — Rev. L. H. Bean will supply this church for the present. Rev. G. F. Millward has been released to give his whole time to Kennebunk.

Missionary Conventions. — The Woman's Home and the Woman's Foreign Missionary Societies held their annual conventions at Portland — the former on Nov. 8, the latter, Nov. 9. Most delightful harmony prevailed. The Societies united in printing the programs and entertaining delegates, and were helpful to each other in various ways. A storm prevented many from coming, and yet the attendance was larger than in previous conventions on this district. The sessions of the "Home" convention were held at Pine St. Church. The program as published in ZION'S HERALD was carried out. An

advance step was taken in the formation of a district organization. The following officers were elected: President, Mrs. C. W. Bradlee; vice-president, Mrs. C. J. Clark; corresponding secretary, Miss Emma G. Randall; recording secretary, Mrs. C. F. Parsons; treasurer, Mrs. C. C. Whidden. At the evening meeting Mrs. Evangeline Gallagher, of Auburndale, gave a very instructive and entertaining lecture illustrated by stereopticon. The "Foreign" convention met in Chestnut St. Church on Friday. The attractive features were the addresses by Miss Grace Stephens and the songs by Soobonagam Ammal. Mrs. J. H. Bounds, of Kezar Falls, rendered two solos very effectively. The officers of the current year were re-elected.

Portland, Peaks Island. — The new pastor, Rev. H. A. Sherman, is taking hold of the work vigorously. Congregations are large, and the social meetings spiritual and increasing in attendance. This small church sets a good example to others by paying the pastor's moving expenses.

Eliot. — On Nov. 4 this church held a harvest service in the interest of the New England Deaconess Home. The pastor notified the people by circular and secured a large attendance. The church was decorated by the Epworth League with fruits, corn and vegetables. An arch covered with corn, barberries and ferns bore the inscription, "Harvest Service for Deaconess Home." Miss Mary E. Lunn effectively presented the cause here and at Emery Hall. In addition to the spiritual blessing that came to the people, the Home received over \$18 in money, nine barrels of excellent vegetables, and one box of canned fruit. At the second quarterly conference the pastor, Rev. F. C. Potter, and wife entertained the members at supper.

Kittery, First Church. — A revival spirit has possession of this charge. On a recent Sabbath evening, in the absence of the pastor, five asked for prayers. A new Sunday-school class of young people has been formed. One young lady walked two miles to secure some new members. This is the personal work that must characterize the "forward movement." At South Eliot the people are interested in material improvements, and have shingled the church. A choir of children was a pleasing feature of the afternoon service on quarterly meeting Sunday.

Biddeford. — On Nov. 18 Miss Lunn received nearly \$40 for her cause, and the people were much interested. She also spoke at Saco at the evening service, and secured some additional dollars.

South Portland, Elm St. — Rev. J. H. Roberts has hands and heart full with the care of two churches seven miles apart. One very encouraging feature of this field is that his congregations are made up largely of young people. At both churches a course of lectures is in progress. Rev. A. S. Ladd often goes beyond the bounds of his own district to entertain the people with his wit and wisdom, and his services are highly appreciated.

Maryland Ridge. — The people are generously rallying about their new pastor, Rev. J. W. Lewis. More than half the salary has been paid and a very large donation of valuable necessaries was lately brought to the parsonage. A friend of another church has given him a horse, and a good lady of the church a carriage and harness. The people appreciate the pastor's excellent sermons and are praying for a revival as a result of his faithful preaching.

Ogunquit. — The pastor, Rev. Geo. D. Stanley, is using every legitimate means to interest people in the church. A very small proportion of the large population in this section attend church anywhere. The congregations during the summer were large. An excellent course of lectures is attracting large audiences, for the place, and is accomplishing good.

E. O. T.

Augusta District

Livermore Falls. — At this point the tide is rising, and there is every prospect that there will be high tide, even to overflowing, before many moons. On our recent visit to this charge we found things, financially and spiritually, on the up grade. Rev. J. R. Clifford, the pastor, has every reason for encouragement, and so have the people. We can confidently say that all departments of church work are prospering. During the quarter the pastor has received 5 on probation, baptized 5, and received 2 by letter,

and made 231 pastoral visits. The Epworth League has bought a fine piano, and has it nearly half paid for. A recent fair by the League netted \$42 toward the indebtedness on the piano. Rally Day was a grand success, many participating in the way of addresses. The Sunday-school has thus far raised \$11 for missions. The pastor has organized among the ladies a

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society to be known as the "Pastor's Aid." Their duties are varied, one of them being to call on all of the unchurched and invite them to church and Sunday-school. New music books have been placed in the vestry, and electric lights illuminate their pages. Excellent work is being done for the Junior League by the superintendent, Mrs. Maude Rich. The weekly attendance is large, and there is a growing religious interest among the children under the efficient leadership of Mrs. Rich. Mr. Clifford finds great comfort and spiritual help in the presence, prayers, and testimony of Rev. W. H. Foster, who, though in his 89th year, is yet able to be at all the services Sunday and through the week. Long may he live to be a blessing to many pastors in the future, as he has in the past and is at the present. He supplied the pulpit one Sunday recently in the absence of the pastor, to the great delight of the people.

Farmington.— Our church here is ready for its share of labor for a million of souls for Christ, and to this end a two weeks' home camp-meeting has been held by the pastor, assisted by Rev. Messrs. Cleney and Craig. Four young people have professed faith in Christ, two have joined on probation, and others will follow soon. A number have joined the volunteer force, and pledged themselves to win at least ten souls for Christ the coming year. The Epworth League is in good working order and applying its strength to the services, to the end that salvation may come to the unsaved. The League has recently purchased a piano, and will pay for it this year. The Literary department has arranged a course of lectures, the proceeds to be applied to this purpose. The Junior League averages 25 at their weekly meeting. An excellent interest prevails among the children. The instruction is religious and moral, tending toward church membership. The pastor's wife is the superintendent. The finances are in good condition, so that the current expenses are nearly all paid. Rev. W. P. Lord is very happy, and so are the people, with the condition of things in the church.

Ken's Hill and Readfield Corner. — Peace and harmony prevail throughout this charge. We doubt if any pastor ever received at the hands of the people more kindly and considerate treatment than Rev. W. F. Holmes and his family. The church services are for the most part well attended, and a very good religious interest prevails. We think there is a lack of interest on the part of the citizen element, and if it would identify itself a little more closely with the religious work in the social meetings, much more would be accomplished for God and humanity. We note that the social meetings are sustained for the most part by the faculty and the students of the Seminary. We thank God that in the board of instruction we have a body of earnest, devoted Christians. There is also a goodly number of active Christians among the students. Religious interest is very good, but the school needs a revival of religion. Nothing would help the school and the community so much. Two during the present term have made a move in the Christian life. A successful children's meeting is conducted every week by Miss Harriet Jewett. All the interests of the church are well served by the faithful pastor. Five of the benevolent collections have been taken, and the current expenses are nearly or quite up to date, including the presiding elder's claim. At Readfield Corner there is a growing interest in the cause of Christ, and many are taking on burden of soul for the Forward Movement.

New Sharon, Farmington Falls and M-rer.
— As we have stated before, this is one of our large circuits. The pastor, Rev. W. L. Phillips, is hard pushed, but finds time for every department of church work. During the past quarter several have been reclaimed, and the church all over the charge is quickened into new life. With three villages and preaching places, beside out-appointments, for each week, and the region round about to look after, it gives our brother a great amount of work to do. But he finds time to attend class-meeting and Sunday-school, cottage meetings, and prayer-meetings. Finances are well under way, and benevolences are receiving attention.

Industry and Starks are ministered unto in sacred things by Rev. Joseph Moulton. Mr. Moulton has been in poor health most of the time since Conference, but is now improving, so that he is able to attend to his duties quite regularly. He is faithfully doing for the people all that his health will allow. The peo-

people are kind to him and thoughtful of his needs, supplying his temporal wants.

North Augusta. — Rev. C. H. B. Selliger dwells among a faithful and appreciative people. We have here a church and parsonage in a sparsely settled farming community, and no more loyal people to pastor and church is to be found. The pastor and his wife are greatly loved, many tokens of friendship being brought into the parsonage and stable, and gratuitously laid down for use. Congregations and Sunday schools are up to the average of past years. The church has recently sustained a loss by the death of one of the veterans of the Cross. Although 92 years of age, yet they miss his testimonies and prayers and Christian counsel. All bills are nearly paid to date. Four children have been baptized this quarter. All things are moving well.

Wilton.—Rev. A. T. Craig is very happy in his work. The first part of the Conference year he was hindered by a lame foot, caused by stepping on a rusty nail, which crippled him for many weeks. But now he is well and at it with all his might, and is seeing fruit for his labor. There is an improvement all along the line. Congregations and Sunday-school have noticeably increased. Rally Day was a grand time. Ten have volunteered for the Forward Movement, and are already at work. Religious interest is deepening. At this writing special services are being held, with good results. The pastor and people are looking for a glorious harvest. Finances are in splendid condition, and benevolences are receiving due attention. Pastor and people are mutually happy.

Buckfield. — Rev. H. C. Munson was appointed to this charge the last part of September, to fill a vacancy caused by Rev. E. S. Hooper resigning to attend school. We are much gratified to learn from the people that Mr. and Mrs. Munson have already endeared themselves to the church and community. Things are looking up in this part of God's moral vineyard. There

is an increase of church-going and religious interest. We see signs of prosperity. Church painting and repairing to the extent of \$125, and all paid for, is the more recent token of religious fervor. On a recent visit of the presiding elder he was given a reception in the chapel, where not only the members of the Methodist church were present, but many from other churches, including the pastor of the Baptist church who made a very cheering speech, as did others. It was a delightful occasion. The people are very thoughtful of the comfort of Mr. Munson and his wife; already the cellar is well supplied with potatoes, apples, and vegetables for the winter.

Livermore and Hartford. — A large field, with great opportunities for labor. This is one of the charges where a pastor with a disposition to work can spend all his time from Sunday morning to Saturday night the year round, and find plenty to do. Our preachers are a hard-worked class of men, and the wonder is how some of them do one line of work so much without neglect of the other. Here is a sample of the pastor's work on many of the country charges. Rev. C. W. Dane is pastor on this charge, and this is his report for the quarter. Four persons reclaimed; 8 new ones started; several others requested private prayers; 2 received in full, and 1 on probation; have made 288 pastoral calls; attended six funerals; married one couple; have preached 48 sermons; have attended 28 prayer-meetings; have led 42 class-meetings, and held five weeks of revival services. The pastor is blessed and helped by a noble class of men and women, who stand by him in his labors. Current expenses are nearly up to date.

Forward Movement.—Many of the preachers are catching the inspiration of the Forward Movement, and firing their churches with the same spirit; and to this end, instead of employing evangelists, they are helping each other with good success. Brethren, go on in this way! Do as the farmers do, "change

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work." Already the fire is burning on several of the charges by the help of exchange. We wish each pastor would strike hands with Christ for two millions of souls, and enthuse his church with the fact of possibility in reaching his percentage of that number. Brethren, it is possible! Believe it, and you shall see the glory of God in the midst. C. A. S.

NEW HAMPSHIRE CONFERENCE

Dover District

Amesbury.—Oct. 1, Rev. H. D. Deetz sent out a very suggestive and helpful pastoral letter to his people. It must have touched a responsive chord in many hearts. In it he says: "A brother's fellowship, a friend's comradeship, and a pastor's sincere interest, I give you." The closing paragraph is from Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus." Oct. 7 was observed as Rally Sunday. A very successful harvest concert was held in the evening.

Methuen.—Two weeks of special services have been held, with good results. Two backsliders were reclaimed, and six souls sought and found Jesus. The work has been deep and powerful. Seasons of refreshing are not all in the past. The pastor, Rev. W. T. Boultenhouse, writes of one who "stands with both feet on the promises." The foundation is sure. May many more be established upon it!

East Rochester.—Monday evening, Nov. 12, the parishioners of Rev. M. T. Cilley met at the parsonage and gave him and his good wife a severe "pounding." The people arrived at an early hour and brought everything in the line of groceries. An interesting program was presented and a social hour enjoyed. Mr. and Mrs. Cilley find themselves among friends. There is a good spiritual interest in the church. May the fires of God spread!

Lawrence, Garden St.—Rev. James Cairns is preaching a series of sermons Sunday evenings on the second coming of Christ. The large

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vestry will not accommodate the crowds, so that the audience-room is now used. Special services were commenced Nov. 12. Rev. F. C. Rogers, of the First Church, is assisting the pastor.

Lawrence, First Church.—This church has again met with a serious loss in the death of ex-Mayor Junkins. Mr. Junkins was a hearty, enthusiastic man, ready to help in every good work. His genial presence will be sadly missed. The workmen fall. Who will take their places? The ministrations of the pastor, Rev. F. C. Rogers, are greatly enjoyed. The work of the church is encouraging. Extra meetings will be held in the near future.

Lawrence, St. Mark's.—Rev. F. H. Carson is faithfully at work, praying and laboring for a spiritual uplift. The financial showing indicates an improved condition over the last quarter. May the love of God tenderly touch all hearts, so that revival power may bring the unsaved to the cross of Christ!

Lawrence, St. Paul's.—The presiding elder occupied the pulpit, Nov. 11, morning and evening, the pastor being absent on a brief vacation. Congregations and interest are good. This society is full of life and enthusiasm. This church was wisely located and thoroughly instructed in foundation principles. It is doing a good work. The city is rapidly growing in this section. School accommodations are inadequate. The large vestry has been leased for a time for a school-room, which will be mutually helpful to city and church. The excellent choir, under the direction of Silas Thomas, recently gave a musical entertainment of a high order. The church was crowded and a good sum was realized.

Dover.—The pastor, Rev. E. S. Tasker, is preaching a series of sermons on Sunday evenings on the life of Christ. The large number in attendance evidences the appreciation of the people. The W. C. T. U. held a very interesting meeting in St. John's Church, Thursday, Nov. 15. Mrs. E. M. Bean, of East Rochester, presiding. The following ladies took part in the exercises: Mrs. Susan Young, of Dover, Miss Collins, of Rochester, Mrs. Grant, of Gonic, Mrs. Ida Davis, of Rochester, Mrs. Mary Moody, of East Rochester, and Miss Carrie Wendall, of Dover. The principal speakers was Mrs. Unruh, of Portland, Oregon. The church is in deep sorrow over the very sudden death of Mrs. J. P. Jenness. The afflicted husband has the sincere sympathy of a large circle of friends.

Reminiscential.—The account of the reopening of the church at Plymouth will be given by the Concord District correspondent. A few personal references may be in place from me. Dr. O. S. Bakelite preached a stirring sermon in the afternoon on the "Forward Movement" of the church of God. In the evening Rev. Thomas Tyrie gave a finished discourse on the "Life and Work of the Church." When I was pastor of this church one of the oldest members related the following: "In 1806 Elijah Hedding, the preacher on Bridgewater circuit, crossed the river at Plymouth on his way to a schoolhouse appointment in Holderness. As he drove up to the house a man stood in the doorway with pitchfork in hand to prevent the heretic from entering. Mr. Hedding rode on a little way, followed by the people, entered the doorway of a farmhouse, mounted a big boulder, and announced as his text, 'On this rock I found my church, and the gates of hell cannot prevail against it.' This was the 'Plymouth Rock' of Methodism in central New Hampshire. So we see that the Plymouth Church was well founded by a true disciple in the apostolic succession — Elijah Hedding, afterwards Bishop. The church has a good record, and is doing good work under the pastorate of Rev. W. M. Cleveland.

Concord District

Ashland.—As a result of special revival services, 2 have been received on probation. The pastor, Rev. E. C. E. Dorion, is giving a course of Sunday evening lectures on "Great Tragedies of Life," and the literary and social departments of the League are having "Evenings with Eminent Americans."

Rumney.—This church has met with a great loss in the death of Mrs. Geo. W. Morrill, better known to many as Mrs. Ira Avery of years ago. She and her former husband were pillars in this church for many years. Her home was the place for the class-meetings, and often the quar-

terly conference was held there. By the will of Mr. Avery, that now comes into force, the church at Rumney will receive quite a sum of money and about fifty acres of land that is to be sold and the proceeds used. Mrs. Morrill gave her parlor furniture to the parsonage, and also gives the church her home at her husband's death.

Plymouth.—The renewed and beautified house of worship was reopened with appropriate services, Friday, Nov. 9. A sermon was preached in the afternoon by the presiding elder of the dis-

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trict, and in the evening Rev. Thomas Tyrie, of Attleboro, Mass., a former pastor, preached. The day was one of the worst of the season. In the afternoon it rained hard, and in the evening snowed. Of course this gave very small audiences, but the wonder was that so many came out. In addition to those named, there were present Dr. J. E. Robins, during whose pastorate about one hundred were added to the membership of the church, and Revs. D. Onstott, J. Roy Dinsmore, E. C. E. Dorion, Dana Cotton, A. P. Reynolds and G. N. Dorr, who served this church a few years ago. Rev. W. M. Cleveland, the pastor, presided at the services. The interior of the church never looked more beautiful and attractive than now. It has been frescoed throughout, both upstairs and down. The audience-room is one of the prettiest in the Conference. They have fitted it with electric lights so distributed that it effectively illuminates every part of the room. The woodwork has all been newly finished, the organ moved back, the cushions made over and covered, the pulpit furniture recovered, and a splendid new carpet laid. The carpet and the covering of the pulpit furniture, costing about \$450, is the gift of Mrs. Greenleaf and her sister, Mrs. Pope, both daughters of the late Mr. D. R. Burnham, one of the members of the church years ago. The entire cost of the repairs is about \$1,000, every dollar of which is provided on subscription, and most of which is already in the bank. The people of the church and congregation are delighted at what has been done. Great interest has been awakened among them. The pastor has been one of the potent factors in bringing this about, and is a happy man. The people were pleased to hear Rev. T. Tyrie as he discoursed on "The Essentials of a Christian Church." Now for a fresh baptism of the Holy Spirit for an aggressive campaign to bring a multitude to Christ, and this church, long so strong, will continue to hold a place in the front rank of the churches of the Conference.

Milan and Dummer. — The pastor's wife has been absent for several weeks receiving treatment from Dr. Douglass at Suncook. Her friends are earnestly desirous of her speedy recovery. The pastor is a diligent worker. Special services at Dummer, where he has had the assistance of Evangelist P. E. Call, brought four persons to the Lord. Meetings are now in progress at Milan, where Mr. Call is helping.

Stark and West Milan. — Congregations are good. At Stark new faces are seen from time to time. Special services are to be held at this place soon. Rev. H. E. Allen is busy in his work.

Stratford. — The pastor's wife is improving after her serious illness. She is able to do the light work of her home. Rev. J. H. Vincent is happy in his work and the people are feeling the same. The congregations and Sunday-school at the east part of the town keep up well.

Groveton. — The pastor, Rev. H. F. Quimby, has been conducting revival services with considerable success. Several have sought the Lord.

Littleton. — This church is not to be behind in active doing. The pastor has been quietly working for some much-needed repairs. At the quarterly conference, held Nov. 18, it was decided to put up a steel ceiling and fresco the walls of the audience-room, and put in electroliers for lighting. Other minor work also will be done. As an evidence of the interest in the movement, \$440 was pledged in that meeting, and the pastor will find the rest of it in a few days, so that before the work begins the money will be provided. Jan. 8, 1901, is the fiftieth anniversary of the dedication of this house of worship. It is expected to have the repairs completed before that time, so that it may be a veritable jubilee occasion for them. Plans are also made for special evangelistic services with which to crown the occasion. Rev. T. E. Cramer is in favor with the people, and, as usual, is very active. He is absent as a visitor to the Woman's College at Baltimore, and while away will visit his friends in Johnstown, Pa.

Personal. — Mrs. C. M. Howard, of Bethlehem, was unfortunate in severely spraining her ankle by a misstep on the sidewalk. Rev. F. G. Nutter, a Congregational minister residing in Littleton, is very kindly supplying the Bethlehem Methodist pulpit for a few months while Mr. Howard's throat recovers. He does all the work but the preaching. A thorough medical examination shows that his lungs are not and have

not been affected, that his trouble is entirely bronchial, and the physician thinks that by January next his throat will be sufficiently recovered to allow him to preach. This is the sincere wish of a large circle of friends.

East Haverhill. — The pastor has been holding cottage prayer-meetings with a good attendance. He is looking for the salvation of God upon the people. In temporal matters they have shingled one side of the church at a cost of \$60 and the bill is paid. B.

Manchester District

Grantham. — Pastor and people here are determined to be aggressive, and so are putting a new furnace in their church, which will be a great improvement appreciated by all. In the Forward Movement they are alive and at work. During the past quarter one has been received by letter, and on Nov. 11, 8 were baptized, 2 received on probation, and 2 into full connection. Pastor Mathews has great courage and is diligent in all things. All reports show a healthy condition of things.

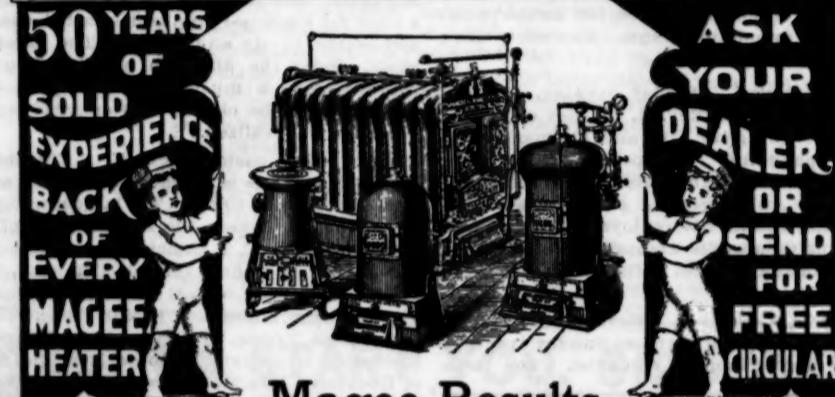
West Springfield. — Summer boarders are gone, and the people have settled down to the work for the fall and winter. Nov. 11, one was baptized and 6 received on probation. The finances are in a very fine condition. Rev. C. T. Mathews is the successful pastor.

Lebanon. — Not only has this church repaired the vestry, but is on the Forward Movement line for the two million souls. At the last communion 5 were received into full connection from probation, 2 on probation, and 2 by letter. Pastor Blake is awake to all the needs of his church.

Westport. — Under the leadership of Rev. N. D. Bigelow three persons in this church entered the Christian life recently, and one at Winchester has expressed a desire to follow Jesus Christ.

Canaan. — Rev. W. T. Carter, who is the popular pastor here, is seeing good results. Finances are in excellent condition. The pastor's claim is more than paid to date and the presiding elder paid for the entire year. Bills are all paid or accounted for to the end of the year. A

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movement is on foot to make improvements and put in a new organ, the whole to cost \$500—\$300 of which is now subscribed. Recently 6 persons were received into this church by letter, 1 from probation, and 3 on probation.

Nashua, Main St.—The question is often asked, "How shall we reach the men?" Rev. J. M. Durrell, pastor of this church, has solved the question. Recently, after a consultation with his brethren, he arranged a very unique plan, and 500 invitations were sent to men to attend a service for men only, Sunday evening, Nov. 11, at the Main St. Church. At the door 216 tickets were presented, and with others the house was well filled. The public press gives the pastor a very great compliment on his sermon for that occasion, the subject of which was, "Manliness," from the text, "Quit you like men." The sermon was timely, full of the best advice, and calculated to do much good. At the close of the sermon cards were passed and fifty came back signed; twenty-five of these were signed by men not members of his church. This card contained six helpful resolutions: 1. To abstain from profanity. 2. To abstain from intoxicating beverages. 3. To attend church at least once a week, when possible. 4. To attend Sunday-school in a class for men, or in some other class, or as a teacher when needed, duties permitting. 5. To spend some time daily with my Bible, in prayer or in religious meditation (ten minutes suggested). 6. To follow, according to my best judgment, the leadership of Jesus Christ. Fifteen of those who signed not being members of the church, signed the sixth resolution, "To take Christ as their leader." This was indeed a wonderful meeting. We hope to hear of more. This makes 65 persons who have declared their purpose to lead a life toward higher and better things in this church in less than three months. The pastor is earnestly supplementing this effort by personal work and by the use of tracts. C.

VERMONT CONFERENCE

W. H. M. S.—The sixteenth annual meeting of the Vermont Conference Woman's Home Missionary Society was held at St. Johnsbury, Nov. 7 and 8. The program for Wednesday evening opened with a song service and greetings by the pastor, Rev. George W. Hunt, and Mrs. Silloway, the local resident, to which Mrs. Elmer responded. Excellent music was rendered by Mr. and Mrs. Ralph Parker. Mrs. A. H. Webb, Conference president, gave an interesting and thrilling address, including many topics that were discussed at the annual meeting recently held in Chicago. The forenoon of Thursday was given to business. Reports from delegates and district and Conference officers were full of encouragement. Fourteen new auxiliaries have been organized the past summer, and many new members added to the old societies. The Conference secretary, Mrs. E. C. Elmer, arranged for the itinerary of three speakers during the summer, who did much to encourage and strengthen the work. We regret that Mrs. Elmer, who has served us so long and faithfully, is about to make southern Florida her home. The report of Conference treasurer showed the total amount of cash receipts for the year to be \$748.07, beside \$251.88 by vouchers. Quite a good amount of supplies have also been sent out. The officers for the ensuing year, are: President, Mrs. A. H. Webb, Bradford, Vt.; corresponding secretary, Mrs. K. M. Fowler, Ludlow; recording secretary, Mrs. H. G. McGlaughlin, Lyndon; treasurer, Mrs. J. O. Sherburn, St. Johnsbury; secretary of supplies, Mrs. Eliza A. Barrett, Bradford; secretary mite-boxes, Mrs. Mary Atkins, Cabot; secretary systematic beneficence, Mrs. Fred Draper; secretary young people's work, Mrs. Silloway, Barre.

The afternoon session was filled with the reading of several papers pertaining to different phases of the work, interspersed with many helpful comments by the president. A session for young people was held in the evening. Some bright papers were read, a recitation was given with very pleasing effect by Miss Catherine Chaffee, and then the audience listened with much interest to Miss Josephine S. Fisk, superintendent of N. E. Deaconess Home, Boston. A heavy thunder shower hindered many from attending this session.

Our Vermont workers start out on another year's work full of courage. Half the apportionment of our Twentieth Century fund has been raised. We have taken five students to care for this year, and intend to meet the pledges

amounting to \$300, and more for special work made by our delegate at the Chicago meeting.

S.

N. E. SOUTHERN CONFERENCE

Norwich District

Rockville Social Union.—The Methodist Social Union of Rockville and vicinity held its annual meeting in Hazardville, Monday evening, Nov.

12. A special train was run from Rockville, and five cars, well filled with enthusiastic Methodists, unloaded at Hazardville where party wagons were in waiting to convey the guests to the place of meeting. The first part of the evening was devoted to sociability and the partaking of a bountiful collation. Shortly before 9 o'clock President R. N. Stanley called the meeting to order. Rev. Julian S. Wadsworth, of Stafford Springs, offered prayer, and Miss King, of

"DR. GREENE'S NERVURA CURED MY WIFE."



E. G. PARSONS.

E. G. Parsons, the well-known druggist of Onset, Mass., makes the following remarkable communication:

"Five years ago my wife was clear down, completely prostrated by nervous debility. She hung wavering for a long time between life and death, until finally it turned in favor of life. She was as sick a person as I ever saw live. We gave her Dr. Greene's Nervura blood and nerve remedy, and it cured her. No doctor nor any other medicine she ever took did her half the good of Dr. Greene's Nervura. And now, whenever she feels herself going down a bit, she takes a few doses of Nervura which settles the case at once in favor of restored health. I freely and decidedly say it is the king of all medicines, and I cannot say enough in its favor from my own experience, and the report of others. I am aware that Dr. Greene is a regular physician, which adds to its value."

The real substantial value of Dr. Greene's Nervura blood and nerve remedy in overcoming the tendency to nervous excess is very plain to any one who makes investigation. Druggists of good repute who watch carefully the effect of the various preparations which go through their hands, are in a position to know what the practical results are from the use of a remedy, and druggists tell with one voice the great good accomplished by Dr. Greene's Nervura blood and nerve remedy. They know that the report goes from mouth to mouth and the quick result of neighborly recommendation is seen in the constantly increasing demand for Dr. Greene's wonderful medicine, for which there is no substitute.

Dr. Greene, the discoverer of Nervura, may be consulted free of charge, personally or by letter, at 34 Temple Place, Boston, Mass. When you are worried about yourself call or write.

Thompsonville, sang a solo with pleasing effect. The treasurer's report showed the society to be in a healthy financial condition, and a large number of new names was secured for membership. Miss Florence Crosby, of East Glastonbury, delighted the audience with her rendering of a vocal selection. The speeches of the evening were by representative laymen, as follows: Hon. J. E. Reed, of Stafford Springs, spoke on the question, "What can the Laymen do More for the Church?" Mr. George Davidson, of South Manchester, had the fruitful topic, "How to Train the Youth." And Mr. Mahlon H. Bancroft, of Warehouse Point, unfolded "The Ideal Church." The addresses were practical and helpful, interspersed with wit and humor, and were heartily applauded. The following officers were elected for the year ensuing: President, David Gordon, of Hazardville; first vice-president, Hon. J. E. Reed, of Stafford Springs, second vice-president, J. P. Kenney, of Hockanum; secretary, Mrs. F. H. Spear, of East Glastonbury; treasurer, Carl Presbrey, of Rockville. The churches represented were the following: Hazardville, Rockville, Vernon, North Manchester, South Manchester, East Glastonbury, Hockanum, Wapping, Warehouse Point, Stafford Springs, Tolland and Thompsonville. Much credit is due to the entertaining church for the elaborate and perfect preparations which contributed so largely to the success and enjoyment of the occasion.

East Glastonbury. — Rev. F. H. Spear and his people are mutually happy in their joint work as co-laborers with God. Most of the converts of last winter have been received into full church fellowship, and two persons have recently professed conversion. The first Sunday in November was observed as Old Folks' Day, Rev. O. M. Martin preaching the sermon, to the delight and profit of the people.

Marlborough. — This church is also under the faithful watch-care of Rev. F. H. Spear. Much-needed repairs are under way in the re-pointing of the stone foundation and the painting of the exterior of the building.

Moosup. — Two weeks of special union revival services between the Baptist and Methodist churches, under the leadership of Rev. H. L. Gale, evangelist, of Boston, have quickened the spiritual life of both churches, and resulted in some hopeful conversions. On Sunday, Nov. 11, the pastor, Rev. Ernest W. Burch, received 4 on probation and 1 by letter. One person was baptized in the morning, Rev. W. F. Davis, of Danielson, officiating. On Wednesday, Nov. 14, Miss Bertha Lyon Sprague, a graduate of Wilbraham Academy, an official member of this church, and a devoted worker in all departments, was united in marriage with Mr. John Crane Gallup. It is very gratifying to her many friends that her home will continue to be in Moosup.

Mashapaug. — Old Folks' Day was observed on a recent Sabbath, the pastor preaching the sermon. Rev. Charles Smith, a superannuated member of the New Hampshire Conference, was present and rendered valuable assistance. The full apportionment has been raised for Conference claimants, and East Greenwich Academy will receive more than its apportionment. This result reflects much credit upon the earnest work of the faithful pastor, Rev. Clinton E. Bromley.

Personal. — Mrs. Sophronia C., widow of the late Rev. Samuel McKeown, was called home to heaven on Thursday morning, Nov. 8, at Jewett City, Conn., at the ripe age of 76 years. Her death was not unexpected, as she had been in

A CHANCE TO MAKE MONEY

I have been selling Perfumes for the past 6 months. I make them myself at home and sell to friends and neighbors. Have made \$710. Every one buys a bottle. For 50c worth of material, I make Perfume that would cost \$2.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42c in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS.

3453 Laclede Avenue, St. Louis, Mo.

feeble health for some time. A woman of beautiful Christian character, she was tenderly loved and revered by a large circle of friends. She will be especially missed by her faithful companion, Lovey Ann Keeling, who has been in the family for many years, and was devotedly attached to her mistress. The funeral was held at the Methodist Episcopal Church, Jewett City, and was conducted by Rev. E. M. Anthony, Rev. M. T. Braley, and her pastor, Rev. H. E. Murkett. A suitable obituary will appear later.

Our Conference evangelist, Rev. James Tregaskis, makes his home in New Haven, Conn., and has been abundant in labors as a pastor's helper on the New Haven District during the summer and early fall. His evangelistic campaign has opened with the seal of the Divine approbation upon it in the salvation of souls, and the season promises to be a busy one. He expects to begin work shortly on the New Bedford District. Let our prayers follow him that he may be abundantly used of God (Eph. 6:18-19).

SCRIPTUM.

W. H. M. S. — The tenth annual meeting of the Woman's Home Missionary Society of Norwich District was held in South Manchester, Nov. 2. The day was fine and the attendance was good. The South Manchester ladies have a reputation for hospitality, and the visiting ladies fully appreciated the attention shown them. The morning session was devoted to the reports of the various secretaries, the different auxiliaries, and the election of officers. In the afternoon, Mrs. J. A. Southard gave a report of the National convention held in Chicago in October, and Miss Josephine Corbin, a deaconess from the Immigrant Home, New York, spoke for an hour of the rescue work being done in that city. Two of the South Manchester ladies rendered fine music during the day. Mrs. S. K. Luce, of Niantic, is president of the Society; Mrs. F. F. Patten, of Stafford Springs, vice-president; Mrs. C. L. Harwood, of Norwich, treasurer; Miss Emma Hammond, of Danielson, corresponding secretary.

W. H. M. S. — The seventeenth annual meeting of the Woman's Home Missionary Society of the New England Southern Conference was held at Trinity Church, Providence, R. I., Nov. 7 and 8. Mrs. D. L. Williams, national corresponding secretary, delivered a very helpful and entertaining address. Encouraging reports were received, and plans were made for increased work the coming year.

MRS. J. A. SOUTHARD, Conf. Cor. Sec.

NEW ENGLAND CONFERENCE

Boston District

St. Andrew's, Jamaica Plain. — A most interesting entertainment and debate was given under the auspices of the Boys' Club on the evening of November 5. The house was crowded, and Hon. E. H. Dunn presided. The boys are fitting up a room for a reading-room and general uses. A week of special services resulted in good. The Boys' Club had charge of the harvest concert. Rev. H. P. Rankin is pastor.

Cambridge District

Natick. — A banquet arranged by the young men of the Epworth League last week, at which the Hon. James J. Meyers, speaker of Massachusetts House of Representatives, and Hon. Howard K. Sanderson, postmaster of Lynn, were the principal speakers, netted them about \$30. The League gave last month a supper and social to the elderly members of the church, which was much enjoyed by a goodly number. A reading club of a dozen or more has lately been formed in the League, which proposes to take up a number of standard works during the winter. At the last communion 2 joined on probation, and 4 were received by letter. A church census of the town in October brought to notice a good many families, and a calling committee has been organized to cultivate sociability and bring in strangers. A large class of young men has been formed in the Sunday-school with the principal of the high school as teacher. A boys' class and a girls' class meet at the parsonage every Friday night for religious conversation and instruction. Rev. James Mudge, D. D., is pastor.

Springfield District

W. F. M. S. — The annual district meeting of the W. F. M. Society was held in Wesley

Chapel, Springfield, Wednesday, Nov. 14. The attendance was large and the auxiliary reports were encouraging. The following officers for the ensuing year were elected: President, Mrs. M. S. Merrill, of Springfield; vice-president at large, Mrs. L. E. Hitchcock, of Chicago; recording secretary, Mrs. W. Fayette Wharffield, of Springfield; treasurer, Mrs. H. M. Kendall, of Holyoke; literature agent, Mrs. F. L. Barnes, of Springfield. Mr. and Mrs. David Ekroll, of North China, and Miss Elsie Wood, of Peru, South America, returned missionaries, were introduced to the audience. Addresses were given by Miss Grace Stephens and Soobonagam Ammal, of Madras, India. By request, Miss Stephens gave a short story of her life, telling how she came to be a member of the Methodist Episcopal Church, although brought up in the Church of England. Miss Stephens has developed into an ideal missionary.

MRS. W. FAYETTE WHARFIELD,
Rec. Sec.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

— It is a good face is a letter of recommendation, a good heart is a letter of credit. — Lord Lytton.

— All that is human must retrograde if it does not advance. — Edward Gibbon.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

— As sore places meet most rubs, proud folks meet most affronts. — Benjamin Franklin.

— I find the doing of the will of God leaves no time for disputing about His plans. — George Macdonald.

For Sleeplessness

Take Horsford's Acid Phosphate

Dr. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old acts and convalescents."

— Missionary history is mystery until it is read as His story. — A. T. Pierson.

— God's power is available power. — J. Hudson Taylor.

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Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS TREATMENT FREE.



DR. H. H. GREEN'S SONS,
Box K. ATLANTA, GA.

General Missionary Committee

[Continued from Page 1516.]

vote by which the conditional appropriation to Alaska was made \$1,000 was reconsidered on Bishop McCabe's motion, and the amount made \$500.

White Work in the South was then considered and the following appropriations made: To Alabama Conference, \$2,744; Arkansas, \$4,704; Austin, \$3,577; Blue Ridge, \$2,800; Central Tennessee, \$3,000; Georgia, \$2,228; Gulf Mission, \$2,350.

As illness would prevent Bishop Thoburn from remaining longer, Dr. Buckley moved that the Philippine Islands be considered out of their order, and this was agreed to. The former action concerning them was reconsidered. Bishop Thoburn said they had built one church there, and were building a second in the city of Manila. They have provided the money and have a second preacher at work. They want to extend the work to other parts. He wanted \$10,000, which is \$8,000 more than last year. There is need of a trained man there in addition to the forces they now have. Dr. Leonard said that there were and would be many soldiers there from our country, and this rendered it an important point to strengthen; and added that a church in Newark is giving this year \$500 toward the salary of one of the ministers there. Dr. Buckley suggested \$7,500 for this work, and it was appropriated. Bishop Thoburn was then excused from further attendance, as he is suffering from a severe influenza.

Holston Conference was considered, and \$2,100 were appropriated; Kentucky, \$4,055; Missouri, \$3,283; St. John's River, \$3,150; Virginia, \$3,580; West Virginia, \$4,346.

Colored Work was then taken up. To Atlanta Conference \$1,160 were appropriated; Alabama, \$2,400; Central Missouri, \$4,000; Delaware, \$1,600; East Tennessee, \$1,900; Florida, \$2,050; Lexington, \$2,323; Little Rock, \$2,940; Louisiana, \$2,935; Mississippi, \$1,900; Savannah, \$1,545; South Carolina, \$3,400; Tennessee, \$2,450; Texas, \$4,400, with \$1,000 at the disposal of the Bishop; Upper Mississippi, \$2,416; Washington, \$1,960; West Texas, \$4,000, \$500 of which was placed at the disposal of the Bishop.

On Bishop McCabe's motion a conditional appropriation of \$5,000 was made to Mexico to help in the school work there.

The appropriations of the Women's Boards were approved by the committee appointed for that purpose, and their report was adopted, as was also their report recommending no change in the Mission Board.

On Bishop Cranston's motion, \$500 was taken from the North China appropriation and divided between the Japan and South Japan Conferences. North China was then made \$38,000; Japan, \$36,650; and South Japan, \$12,401. On Dr. Leonard's motion, seconded and amended by Dr. Buckley, conditional appropriations of \$10,000 each were made to Porto Rico and the Philippines.

The report of the treasurer at this point was to the effect that an excess of appropriations had been made to the foreign field of \$10,810 and to the home field of \$8,980. Dr. Buckley said it was evident that something must be done, and moved to take all this over-appropriation except \$5,000 from the Contingent Fund and the balance from the \$50,000 that had been appropriated to the Incidental Fund. After considerable discussion, Dr. Buckley's motion, as amended by Dr. North—to take \$5,000 from the Publication Fund, and \$5,000 from the Incidental Fund, and the balance from the Contingent Fund—was adopted.

Resolutions of thanks to the trustees of the church and others were offered and

adopted. Also congratulations on the recovery of Dr. Baldwin.

The committee appointed to confer with Bishop Vincent on certain Bulgarian matters received permission to confer also with Dr. Clark and the American Board.

On Bishop Walden's motion the appropriations were confirmed as a whole.

On Dr. Buckley's motion, the Board was directed to prepare a list of questions to be sent to the Conferences in order to get satisfactory information on missions and missionary matters.

The report of the committee on Eastern Asia was then read, as it had been some days before, but not then adopted. After certain changes were made, mostly suggested by Dr. Buckley, it was adopted.

Resolutions were offered and passed regarding Bishops Foster and Bowman, and the secretaries were directed to send suitable greeting to Bishops Moore and Vincent.

The Committee then adjourned at 12:15, midnight.

SENT FREE AND PREPAID

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company, of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE and PREPAID to any reader of Zion's Herald. It is a specific for all kidney, bladder, and prostate troubles, and one dose a day cures.

Pastor's Aid Society

On Tuesday evening, Oct. 30, the Pastor's Aid Society of the Boston University School of Theology met and reorganized. The following officers were elected: W. A. Haggerty, president; H. E. Robertson, vice-president; Louis Magin, secretary and treasurer; Prof. H. G. Mitchell, member ex-officio of the executive committee. The purpose of this society is to assist pastors in evangelistic services and other work in Boston and vicinity. Any pastor desiring help may secure assistance from its members by corresponding with any member of the executive committee.

CHURCH REGISTER

MAINE CONFERENCE ITINERANTS' INSTITUTE will hold its midwinter session with the Congress St. Church, Portland, Dec. 3-6, commencing Monday evening, Dec. 3, and closing Thursday morning, Dec. 6. An excellent program has been provided.

W. F. BERRY, President.

W. H. M. S.—There will be a meeting of the Lynn District in the Methodist Church, Main St., Melrose, Wednesday, Dec. 5. Sessions at 10 and 2. This first meeting of the year will be a most interesting and important one, and it is hoped that every auxiliary on the district will be represented and have written reports to present.

GERTRUDE K. WHIPPLE, Dist. Sec.

W. H. M. S.—The regular monthly board meeting of the New England Conference Woman's Home Missionary Society will be held in the vestry of the Bromfield St. Church, Monday, Dec. 3, at 2 p. m.

Mrs. JOHN GALBRAITH, REC. SEC.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Marriages

HYATT—ROSS—In West Fitchburg, Mass., Nov. 21, by Rev. L. W. Adams. Henry J. Hyatt, of Fitchburg, and Maud J. Ross, of West Fitchburg.

PERRY—LARNED—In Fairfax, Vt., Nov. 6, by Rev. A. W. Ford. Albert R. Perry, of Westford, Vt., and Grace M. Larned, of Fairfax.

COLDWELL—DANFORD—In Dummer, N. H., Oct. 27, by Rev. A. W. Frye. Jeremiah Coldwell, of Blaine, Me., and Maudie Danford, of Caribou, Me.

Young mothers should send to the Melvin's Food Co., Boston, Mass., and receive a copy of "The Care and Feeding of Infants," free of charge.

CORNER-STONE LAYING.—The corner-stone of the new Highlands Methodist Episcopal Church, now in course of erection on the corner of Washington and Dakota Streets, Dorchester, will be laid on Monday next, Dec. 3, at 2 p. m. Prominent pastors will be present and give short addresses. No public appeal for subscriptions will be made at this service. Please consider this an invitation for you to be present. The new par-

sonage, which adjoins it, will be occupied in time for Thanksgiving dinner. "Come and see." Take any "Dorchester" car to the site of the church.

W. H. MEREDITH, Pastor.

FORWARD MOVEMENT CONFERENCE.—The Conference under the leadership of Bishop J. M. Thoburn, in the interests of the Twentieth Century Forward Movement, promises to be of unusual significance to the Methodism of New England. Dates, Monday and Tuesday, Dec. 3 and 4. Place, Bromfield St. Church, Boston. Monday morning, meeting for ministers exclusively; afternoon, "The Relation of Woman to the Forward Movement;" evening, "The Relation of Members of the Quarterly Conference to the Forward Movement." Tuesday forenoon, conference of the presiding elders with the Bishop; afternoon, "The Relation of the Sunday-school and the Epworth League to the Forward Movement;" evening, a mass meeting, sermon by Bishop Thoburn.

Bishop Thoburn will preside at all the sessions except on Tuesday evening. Bishop Mallalieu will be associated with Bishop Thoburn in the entire Conference. The public is invited to share in all the sessions except those of Monday and Tuesday mornings.

The wholesale drug firm of Tarrant & Co., one of the largest and best known in New York city, suffered a very serious loss on Oct. 29 in the total destruction by fire and explosion of their fine building corner Greenwich and Warren Streets.

This firm has been engaged for more than half a century in the manufacture of a number of valuable proprietary articles, among them Tarrant's Effervescent Seltzer Aperient, which is sold and used all over the world.

With true American pluck and enterprise the company opened new offices for transaction of business the day after the fire and arrangements were made to resume at once the manufacture of the Seltzer Aperient and other specialties.

However, as druggists everywhere carry a full stock of Tarrant's Seltzer Aperient our readers can procure it from their local druggists as usual.

DR. STRONG'S SANITARIUM
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For health, rest, or recreation. The appointments of a first class hotel. Elevator, suites with bath. Electricity, Massage, Turkish, Russian, Sulphur, Hydro-Electric, Nauheim Mineral and other baths. Sun parlor and promenade on the roof. Saratoga waters, dry tonic atmosphere with much sunshine. Send for illustrated circular.

U. S.
NAVY
Illustrated Lecture

Seventy Years of Ships, Guns and Men of the Old Navy and the New, by Rev. D. H. Tribou, 29 years a Chaplain in the Navy, now on duty at Navy Yard, Boston. Address him there for terms and dates.

OBITUARIES

Why will ye call it "Death's dark night?"
Death is the entrance into light;
Behind its cloudy purple gates
The everlasting morning waits.

Then fear not death, its pains, its strife,
Its weakness — these belong to life.
Death is the moment when they cease,
When Christ says, "Come," and all is peace.

— C. M. Noel.

Lewis. — Mrs. Hannah J. Lewis, wife of the late Capt. Lathley L. Lewis, of North Bucksport, Me., died at the home of her daughter, Mrs. S. B. Rich, Winterport, Me., Oct. 9, 1900.

Mrs. Lewis celebrated her 85th birthday, July 20, 1900. Being a woman of resolute courage, she was always cheerful and active. Her genial nature made her a welcome guest, and for the needy or suffering her heart was ever willing and her hands ever ready to bestow a blessing. She became a member of the Methodist Episcopal Church at the age of eighteen, having lived a consistent Christian. Her willing submission to the Divine will gave her fortitude to overcome the vicissitudes of life. Trusting the Heavenly Father daily, through affliction and illness, her fervent prayer was, "Thy will be done."

Mrs. Lewis, whose maiden name was Bolton, was twice married, her first husband, Mr. William Bartlett, of Newburyport, Mass., and their infant son dying ere she was twenty-three. Two daughters survive her — Mrs. C. A. Patch, who is now in Southern California hoping to receive benefit for lung trouble, and Mrs. Rich. In the mellow twilight of lengthened days her spirit has taken its flight.

P.

Thompson. — At Wales, Mass., Oct. 6, 1900, Mrs. Sally Thompson entered into rest, aged 78 years.

She was the wife of Ira P. Thompson, who died March 10, 1862. Mr. and Mrs. Thompson united with the Wales Methodist Episcopal Church, July 4, 1858, during Rev. Silas Piper's pastorate. Since her husband's death she has made her home with her children — Mrs. William Peck, of this place, and Mrs. Sarah Broadway, of Monson. Her children found great comfort in caring for their mother, who always made their home pleasant, with her warm mother-heart mingling in their joys and sorrows. She leaves, beside her children, to mourn their loss, a brother, Mr. Chandler Needham, who makes his home at the Lyon homestead of this place. While they will all miss her cheerful greeting here, they know that what is their loss is her gain.

GEO. L. CAMP.

Hoyt. — On Sept. 28, 1900, Mt. Bellingham Methodist Episcopal Church, Chelsea, Mass., met with a great loss in the death of Henry M. Hoyt, one of its most faithful and consistent members.

Mr. Hoyt was born in Boston in 1837, converted and united with the Hanover St. Methodist Episcopal Church about 1857, and moved to Chelsea and united with the Mt. Bellingham Church in 1869. He married, in 1864, Miss Frances A. Leavitt, of Lynn, and for sixteen years enjoyed a model Christian home. After a lingering illness of many months, in 1880 she passed to the better land, leaving with him five children whom he cared for wisely and tenderly. Two of them have passed within the veil; the others are devout Christians and honored members of society.

In 1862, with eighteen other men, all members of the same Sunday-school class in the Hanover St. Church, he enlisted in the 44th Reg. Mass. Vols., and became a typical American soldier. He was brave, orderly and energetic, true to the flag and humane toward its foes. He assisted in the organization of the G. A. R., and was ever

true to its principles and indefatigable in exhibiting them.

As a business man he was characterized by skill, energy and Christian fidelity. He refused to dishonor Christ or desecrate the Sabbath for financial gain. In church relations he was a thorough Methodist, an enthusiastic Sunday-school worker, a regular attendant upon the weekly class-meeting, a reliable and helpful sustainer of the social services, a most generous contributor toward the current expenses of the church and her benevolences, manifesting a most charitable spirit toward all men. He was a faithful supporter of his pastor, sunny in disposition, sound in judgment, and a liberal giver to relieve the necessities of the honest poor. His religious experience was clear and positive, his realization of the Saviour's love tender and strong. He impressed his associates as one guided constantly by the Holy Spirit. He died in Christian triumph at the home of his daughter in Manchester, Mass. His last testimony was: "I shall be satisfied, when I awake, with Thy likeness." Hundreds, chiefly men, attended his funeral services.

N. T. WHITAKER.

Brewer. — Mrs. Etta Brewer, wife of Thomas Brewer, died in Wales, Mass., Sept. 22, 1900.

In the passing of Mrs. Brewer a familiar face is gone from us. For many years she sang in the choir of the Methodist church of this place. At the time of her death she held the office of treasurer of the Ladies' Aid Society, in which she had been a faithful worker. Her funeral was in the church to accommodate the many friends who knew her as a friend and neighbor. The Ladies' Aid Society was present in a body and accompanied the remains to the grave, strewing flowers upon the casket in its last resting-place. Mrs. Brewer joined the Southbridge Methodist Church during Rev. Mr. Waters' pastorate, and held her connection there at the time of her death.

She was fully aware of her serious trouble, which she met with Christian fortitude and resignation. At one of the visits of the pastor's wife she said she should so like to go and sing once more with them in the choir. But what was denied her here will be given her in a larger and more perfect manner in heaven. The funeral services were conducted by the pastor, assisted by Rev. H. P. Smith of this place.

GEO. L. CAMP.

Waterhouse. — Elias Waterhouse was born in Dresden, Me., Dec. 28, 1823, and died in Monmouth, Me., Oct. 7, 1900.

When a young man Mr. Waterhouse gave his heart to God and his name and influence to the Methodist Episcopal Church of Monmouth Centre. Through a long life, handicapped by many physical infirmities, he was always true to the vows made to God and His church. He was a constant attendant upon the church services as long as his health would allow, but he lost none of his interest in her welfare, or love for her material and spiritual interests when deprived of sanctuary privileges. Of a retiring disposition, his Christian experience and service were quiet and unassuming, while his benevolence to church and every worthy cause was simple and unpretentious. In spite of many physical sufferings he was invariably patient and uncomplaining. He was a diligent reader, the most of his studies being on scientific lines.

By his generous offer of \$500, conditioned on the local Woman's Relief Corps securing an equal amount, a fine soldiers' monument in memory of the Union soldiers was recently dedicated on the lot adjoining our parsonage property. Our church, too, will have reason to remember with gratitude his thoughtful provision for her material welfare.

Mr. Waterhouse was the last of eight long-lived brothers and sisters, now reunited in the land beyond, where sickness and separations are unknown. Thus has another of the substantial members of Monmouth's historic church joined the church triumphant.

H. L. N.

Tufts. — Mrs. Mary (Elliot) Tufts began life in the northern part of Ireland, June 16, 1825, and finished her course in Woburn, Mass., Aug. 27, 1900.

When about fifteen years of age she came to Cambridge, Mass., where most of her life was spent. On Feb. 24, 1861, by Bishop Gilbert Haven she was united in marriage with Mr. Samuel

Tufts, for many years a well-known citizen of Old Cambridge. In December of the following year she was received into the membership of the Harvard St. Methodist Episcopal Church. Here she remained for six years, when, in 1868, her membership was transferred to the North Avenue (now the Epworth) Church of Cambridge. She remained a member of this church during the active period of her life. When her health failed, she and her husband moved to Woburn, whence she passed to her final home.

Only those who know the history of Epworth Church as it now stands amid its grand surroundings can appreciate the labors of this good woman. She was among the first members of that church, and stood by it through all its hours of struggle and darkness. Never for a moment did her faith waver that upon that site a noble church edifice would arise and make its influence felt through the community. Her firm faith, noble generosity, and constant hopefulness gave courage and steadfastness to many when otherwise they would have faltered. How much her prayers and labors did for that enterprise only the final record will reveal.

Personally, Mrs. Tufts was very unassuming and quiet, but none who associated with her failed to feel the deep spiritual life that was underneath. During her last years disease greatly clouded her life, and she was not permitted to realize how fully her faith and prayers had been

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answered; but death, we may believe, was the opening of a door to an unclouded life.

On Aug. 29 a good number of those who had known and labored with her in former years gathered in the Epworth Church, where the funeral services were conducted by the writer. The body was laid to rest in Mt. Auburn Cemetery.

A. D.

Dyer. — Asa Norris Dyer was born at Hingham, Mass., in 1827, and died in Taunton, Mass., Sept. 20, 1900.

The family removed during his boyhood to East Weymouth. His parents, Asa and Betsey Pratt Dyer, were useful and exemplary members of the East Weymouth Methodist Episcopal Church for over fifty years. He was converted at thirteen years of age and then began a lifelong work for God and the church. When fifteen years old he joined the choir in the East Weymouth Church and for fifty-eight years either led or assisted in church singing.

In 1847 Mr. Dyer married Miss Eliza A. Loud, of South Weymouth, and to ether for nearly fifty-three years they shared the work of church and Sunday-school wherever they lived. Removing to East Bridgewater at the time of his marriage, he and his wife were among the founders of the Methodist Episcopal Church there, as also later at Dighton, where they were among the five of its first members. He also belonged to the Central and Grace Churches in Taunton, the latter since 1875. He was warmly interested in all church work, holding some official position wherever he was located, and like his father before him held nearly every office in the gift of the church. For many years he was a class-leader, doing this work until within a few weeks of his death, notwithstanding his growing feebleness.

Amidst the pain and weakness of his last days he gave like the dying Jacob individual counsel and blessing to his children and grandchildren. He longed to go home, and said: "I am rich in the Lord." The end came peacefully. He leaves a wife, three children, five grandchildren and two great-grandchildren. The church feels his absence, but cherishes the inspiration of his memory.

B. F. SIMON.

Locke. — Mrs. Julia M. (Currier) Locke was born in Sandwich, N. H., Feb. 10, 1829, and died in Laconia, N. H., Oct. 19, 1900.

She married Benjamin B. Locke in November, 1850. Most of her life was spent in Sandwich, but she died at the residence of her brother, Mr. B. F. Currier, in Laconia. For many years she had been a member of the Methodist Church at Centre Sandwich. As long as her health permitted she was a regular attendant upon the services of the church. Her prayers and testimony in the social meetings were very helpful. Her daily life was exemplary. She was a very intelligent and well-informed woman. One daughter, wife of Rev. J. H. Trow, died several years ago, but three daughters survive her. The funeral was at the Methodist Church, Centre Sandwich, Oct. 23, her four sons-in-law acting as bearers. At the grave the hymn "The Home of the Soul," was sung by Mr. Elmer Hart, the same hymn having been sung by Mr. Hart's father, Rev. Harrison Hart, at the burial of Mrs. Locke's husband who died several years ago.

E. R. P.

Woodbury. — Mrs. Anna M. Woodbury, daughter of Samuel and Betsey G. Baldwin, of Bennington, N. H., was born March 18, 1838, and died in Antrim, N. H., Sept. 10, 1900.

She was married to Levi Woodbury, of Antrim, May 21, 1856, and after the death of her husband she continued to make Antrim her home. She was baptized by Rev. J. L. Felt in the spring of 1870, and joined the Methodist Episcopal Church on probation, and in October of the same year was received into full connection by the writer.

This saintly woman was naturally of a kindly, loving disposition and made sunshine for every one with whom she was associated. She was a favorite in society, and although a great

sufferer for years, she was patient, cheerful and always entertaining, forgetful of self in making others happy. Her intellectual gifts were far above the average and she always used these to profit. Her life was governed solely by her convictions of truth and right. She was charitable, affectionate, generous, and self-sacrificing for the pleasure and comfort of others. A more perfectly unselfish person would be hard to find. She loved her friends and constantly sought to be helpful to every one.

Mrs. Woodbury's life and influence were a great blessing and inspiration to the church. A person of great liberality and thoughtfulness, always seeing opportunities for doing good, and improving everyone to help in time of need. She had a fervent love for the church, and in her will she gave \$2,000 to help build a new house of worship. By her death very many lose one of the best friends they ever had and the church loses one of its very best members and helpers.

Funeral services were held in the church at Antrim, Sept. 12, conducted by her pastor, Rev. J. H. Trow, assisted by Rev. J. L. Felt.

G. M. CURL.

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— The attempt of the Vermont Legislature, by formal resolution, to do honor to a son of the Green Mountain State, the valiant Capt. Clark of the "Oregon," and his modest and every way fitting reply, moves the New York *Times* to speak out very frankly concerning the injustice which this meritorious officer has suffered. The *Times* says: "Friends of Capt. C. E. Clark, late of the 'Oregon,' have been loud in their protestations over the treatment that officer has received since he made his ever memorable voyage around the Horn, and there seems to be no doubt, as a matter of fact, that, thanks to our absurd system of reward by promotion, Capt. Clark's rank is now relatively several numbers lower, instead of several numbers higher, than it would be if there had been no war with Spain. Despite his great achievement, the favors of promotion were withheld from him, and the gratitude of the nation to more fortunate officers was expressed in part at his expense." This is almost a criminal wrong that Congress should make right at the earliest opportunity.

National City Evangelization Union

[Continued from Page 1511.]

to inquire as to his official rectitude in this particular. If he meets the requirements of his office in this respect, from no source will he find more encouragement than from this; but if he fails, by the judgment of the spirit of progress embodied in this Society, that elder belongs, not to this progressive age, but to the past.

And, then, again the convention illustrated as well as taught that we must have the best men in the hardest places. I say that the convention illustrated this, for nowhere can brighter or more progressive men be found than those now engaged in this very work. Our colleges, too, are in full sympathy with the idea of the best training for the hardest fields. Evidently the time is not far distant when, in making appointments, our Bishops and presiding elders will not listen first to the siren voices of wealthy laymen who want the best preachers for the large but unprogressive churches, but they will first ask, "Where are the strategic points? Where the difficult tasks?" for there the best men only must be sent. And when that time comes, we shall find those same laymen (for they are capable of it) standing back of such a Christlike administration of affairs, and, with their financial support, saying, "We believe in it—the best men for the hardest places."

While these were the lines of emphasis which came forth as valuable by-products, yet it is not to be understood that the papers and addresses presented were without distinct value. Quite the contrary, they were of exceptional power and value. Never, perhaps, has a convention presented a series of prepared addresses of such a high order. So remarkable were they, that some of them were referred to the committee on publication, with the recommendation that they be printed in full, to be on sale at our Book Concern. They were papers not only of students, but of experts.

The summarization of the scope and future

work of the National Union will be of suggestive interest to our people. At the meeting of the Board of Managers on the Wednesday evening preceding the convention, a committee of five was appointed, with one of the Boston delegates at its head, to outline the future course and work of the Union. The report of the committee was the product of much thought, and may be regarded as an epitome of the lines of work for the immediate future, to say the least. The report was as follows:

WHEREAS, The National City Evangelization Union now has a legal status in the law of our Church; and WHEREAS, The object of the National Union is to promote the efficiency of the local unions, to bring them into helpful and fraternal relations, to encourage the formation of similar unions in all the cities where the Methodist Episcopal Church has five or more pastoral charges, and in general to keep before the church its responsibility for the evangelization of the cities; and WHEREAS, It is now the duty of the Annual Conferences to take such friendly cognizance of the local unions within their bounds as shall promote their efficiency and facilitate their work; and WHEREAS, It is now the duty of each pastor stationed within the chartered territory of any such union to take a collection annually for the cause; and WHEREAS, It is now the duty of the presiding elder, whose district includes a city with five or more charges, to use his influence to secure their organization into such a union, and he is required to exercise a special supervision over it until it shall make other provisions for its superintendence; therefore,

Resolved, That in the work of the National Union, in the years immediately to come, we will seek the accomplishment of the following things: 1. That we will request our Bishops, in presiding at the various Conferences, to ask each presiding elder if he has such cities within the bounds of his district as are designated in our charters, and if he has organized local unions in those cities, and if not, why not.

2. That we will continue to hold annual conventions, to be characterized by a breadth, freshness, and thoroughness of discussion on the plane of our highest standards.

3. That we will employ, more largely than in the past, local conferences, which shall gather the workers of larger cities, or shall group contiguous cities in local conferences for the consideration of common interests.

4. That we will give increased attention to the publication of such literature, first, as shall be in leaflet form suitable for convenient distribution in correspondence; second, to the more generous use of the *Christian City* as the organ of the National Union; and, third, to the more general employment of the religious press of our denomination in spreading a knowledge of our work and purposes.

5. That we will continue, with unabated zeal and urgency, the work of organization: (1) By visiting, each year, a few selected Conferences in the interest of our unions; (2) By visiting new cities in the interest of new organizations.

6. That we will continue to promote and to further establish our work: (1) In local unions already established; (2) In skeleton unions more or less inactive; (3) By the encouragement of local churches to take up these lines of work wherever possible.

C. A. LITTLEFIELD,
W. H. BEACH,
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HUDSON SAMSON.

The officers elected for the ensuing year are as follows: President, John E. James, of Philadelphia; vice-presidents, James M. Gamble, of Cincinnati, J. B. Hobbs, of Chicago, J. E. Ingram, of Baltimore; corresponding secretary, Rev. F. M. North, D. D., of New York; recording secretary, Rev. C. A. Littlefield, of Chelsea, Mass.; treasurer, Horace Benton, of Cleveland; additional members of the executive committee, Horace Hitchcock, of Detroit, Hud-

son Samson, of Pittsburg, A. D. Traveller, of Chicago, and A. W. Byrt, of Brooklyn.

Notes

— Bishop Hamilton, who addressed the convention at its last session, won there as everywhere. A suave and gracious gentleman he is *par excellence*.

— A quiet and retiring man sat through the convention who probably knew more of the subjects discussed than any man in the convention, but when he did speak, his speech was golden. Do you know him — Helms?

— "For I find, like the Egyptian mummy, that I am 'pressed for time.'" — Robert F. Raymond.

— Dr. J. H. Mansfield — what is he not in touch with that is good? — is one of those presiding elders who can lead others of his ilk to see their duty and to do it. Deeds talk.

— Rev. J. Q. Randall, of Providence, is always on hand when a good thing like this convention is on. Randall has ideas. Watch him.

— Rev. L. H. Dorchester, of People's Temple, Boston, participated in the discussions, showing a familiar heart-and-hand grasp with these seething problems.

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C. C. Bragdon.